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CONFIDENTIAL.

F.O.
424

CORRESPONDENCE

RESPECTING

CHRISTIAN PRIVILEGES

IN

TURKEY.

1851—1856.

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CONFIDENTIAL.

Correspondence respecting Christian Privileges in Turkey.

No. 1.

Sir Stratford Canning to Viscount Palmerston.—(Received January 20.)

(No. 1.)

My Lord, *Constantinople, January* 3, 1851.

A DESPATCH from Mr. Bennett, Acting-Consul at Varna, informs me, under date of the 25th ultimo, that the number of remaining refugees, removed from Shumla to Varna, and embarked at the latter place for Constantinople, under the superintendence of an Ottoman Commissioner, amounts to 296 individuals, of whom 230 are Poles, and 66 Hungarians. There is still a small amount of the refugees at Varna, about 30 Hungarians and a few Poles, who, having previously received a gratuity from the Porte, are considered to have no further title to assistance from the same quarter. I believe, however, that these individuals are able to obtain a livelihood in the country.

I have, &c.

(Signed) STRATFORD CANNING.

No. 2.

Sir Stratford Canning to Viscount Palmerston.—(Received January 20.)

(No. 2.)

My Lord, *Constantinople, January* 3, 1851.

THE Committee of Armenian Protestants, desirous of expressing their cordial thanks for the firman which, as your Lordship is aware, has been lately procured for them by this Embassy, have sent me an address, which I take the present opportunity of forwarding in translation herewith. I venture to hope that your Lordship will see in the glowing expression of their acknowledgments to me, a natural effect of the sentiments which they are bound by every tie of sympathy and gratitude to entertain not only towards their own Sovereign, but more particularly towards Her Majesty the Queen and that Government of which your Lordship is so distinguished a member.

The original address is written in the Armenian language, and deposited in the archives of the Embassy.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure in No. 2.

Address from the Armenian Protestants to Sir Stratford Canning.

(Translation.)

Sir,

WE, the Evangelical Christian subjects of the Sublime Ottoman Porte, through the infinite and unspeakable mercy of God, and by the special solicitude and activity of your Excellency, having been acknowledged by our compassionate and benevolent Sovereign as faithful and obedient subjects, and having obtained the favour of enjoying the individual and social privileges of good citizens under his protecting care, are constrained at the present time to make known to your Excellency with unfeigned Christian love and respect the deep and never-failing gratitude of our hearts.

We cannot conceal from you the strong and lasting emotions excited in all our hearts, when, in a full assembly of our community, one of our reverend presbyters related to us your Excellency's very kind reception of the thirteen individuals who waited upon you; and especially when we heard those deeply affecting and soul-stirring words of counsel and exhortation, designed for our whole community, which flowed from your Excellency's lips.

The many and widely known and appreciated acts of kindness of which your Excellency, as the Representative of Her Royal Majesty, has been the author, have spread your renown through the four quarters of the globe, and have justly made it conspicuous on the pages of civil history. But your sincere Christian love, and benevolent and unwearied efforts—worthy of everlasting remembrance—in behalf of freedom of conscience, have immortalized your illustrious name. Yes, and it will not only be written indelibly in the church histories of the nineteenth century, but also engraven in imperishable characters on the hearts of ourselves and of our children.

Is it possible that we can ever for a moment forget the multiform acts of kindness you have so constantly shown to us in our humiliation during several years past, without justly exposing ourselves to the opprobrium of ingratitude? When, in consequence of our adherence to the simple doctrines of the gospel, we fell under the power of civil and spiritual oppression, being driven from our houses and shops, and subjected to temporal punishments and persecutions, and vexed on every side, and they strenuously demanded of us that, against our own consciences, we should obey the false and erroneous doctrines of human tradition; and, not content with this, they even ventured to invent new confessions of faith, unknown to the ancient fathers, to which they commanded us to subscribe; in one word, when, being in this miserable condition, we could by no means find protection for our rights in any quarter, and to whichever side we turned our eyes, and to whomsoever we looked for help, we were repelled as turbulent sectarians and rebels—then your Excellency kindly interposed for our relief. And if, through the good and wise Providence of God, you had not then extended to us your love and sympathy, and had not made known to the Porte the oppressions and persecutions we were unjustly suffering, and had not shown an interest in our case, humanly speaking our very names must long ere this have been blotted from the earth. But, instead of this, behold! we are recognised as an Evangelical church and people, and enjoy all the liberties and privileges of a distinct community, and are permitted freely to worship God in obedience to the rules of the gospel, and in accordance with the dictates of our own consciences. For this we make bold to offer to your Excellency, as well as to Her Majesty and Her Majesty's Government, our sincere and hearty thanks; nor shall we ever cease to feel grateful, also, to our august Sovereign, for graciously conferring on us such privileges.

And now, if there was an apostolic command to the early Christians to pray, even for those beings and rulers who caused the earth to drink the blood of believers in Christ, and were sworn enemies of the holy gospel, how plain and imperative is our duty to offer constant prayer and supplication with thanksgiving to Almighty God our Heavenly Father, for the precious life, health and prosperity of Her Majesty, who, in this our age, would seem to be the appointed champion of truth, set for the protection of the oppressed in all lands, and especially for those who are suffering for conscience' sake. How imperious is

also our duty to make mention of your Excellency and your honourable family in our unworthy prayers, since you, in the high post you occupy, have not withheld your Christian sympathy and kindness from us in our low estate.

May a merciful and benevolent God preserve firm and immoveable the Government of Great Britain in constant peace and prosperity, and also vouchsafe to Her Majesty the Queen a long and useful life.

Praying constantly for your Excellency we remain, &c.

On behalf of the Evangelical Christians subjects of the Porte,

(Signed) H. H. SIMON, *Presbyter*, } *Committee.*
E. ZENOP, }

Constantinople, January 3, 1851.

No. 3.

Viscount Palmerston to Sir Stratford Canning.

(No. 15.)

Sir, *Foreign Office, January* 23, 1851.

WITH reference to your despatch No. 2 of the 3rd instant, inclosing an address from the Protestant Armenians, I have to state to your Excellency that it is very pleasing to Her Majesty's Government, and must be very gratifying to you, to receive from these poor people such fervent expressions of their deep thankfulness for the arrangement which, through your Excellency's exertions, the Porte has made in their favour; and it is satisfactory to see, that in making their acknowledgments towards their Christian protectors, they have not forgotten their loyalty to their own Sovereign.

I am, &c.

(Signed) PALMERSTON.

No. 4.

Viscount Palmerston to Sir Stratford Canning.

(No. 16.)

Sir, *Foreign Office, January* 23, 1851.

I RECEIVED on the 20th instant, and I have laid before the Queen, your Excellency's despatches from Nos. 385 to 399 both inclusive, and from Nos. 1 to 5 of this year's series, the last being dated the 4th instant.

I have to acquaint your Excellency that Her Majesty's approve the representation which, as reported in your despatch No. 387 of the 24th ultimo, you instructed Mr. Frederick Pisani to make to the Porte, on the subject of the outrages recently committed on Christians in various provinces of Turkey.

I am, &c.

(Signed) PALMERSTON.

No. 5.

Sir Stratford Canning to Viscount Palmerston.—(Received February 3.)

(No. 8.)

My Lord, *Constantinople, January* 6, 1851.

I HAVE learned from General Aupick, in answer to an opening afforded in conversation by me, that his Government had entirely responded to his suggestion, as reported to your Lordship at the time, respecting the outrages perpetrated in Aleppo and elsewhere at the expense of the Christian population, and that General de la Hitte had announced his intention of communicating thereon with the Cabinets of London and St. Petersburgh. It appears, moreover, that the

French Minister has already moved the Porte to indemify the Christians of Aleppo, and particularly to provide for the restoration of the ruined Churches, Catholic I presume; and that he was not more prepared than M. de Titoff to originate any communication on the subject to me.

I have, &c.

(Signed) STRATFORD CANNING.

No. 6.

Sir Stratford Canning to Viscount Palmerston.—(Received February 3.)

(No. 11. Confidential.)

My Lord, *Constantinople, January 6, 1851.*

I RECEIVED from Aali Pasha this morning a copy, inclosed herewith confidentially, of a paper communicated to him by M. de Titoff, and purporting to be an extract of the instruction lately addressed to that Envoy by Count Nesselrode with reference to the outrages committed some weeks ago at Aleppo and Maloula. The sentiments and turn of expression observable in this communication are calculated, I think, to produce a very wholesome impression at the Porte, and not the less so on account of the side blow which Count Nesselrode has evidently aimed at the conduct of the Sultan's Ministers.

I am informed that the Sultan, after reading it, directed that it should be sent to the Seraskier, Mehemet Ali.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure in No. 6.

Count Nesselrode to M. de Titoff.

St. Pétersbourg, le 21 Novembre, 1850.

LES rapports successifs qui nous sont parvenus au sujet des atrocités commises à Alep et dans d'autres localités de la Syrie ont fait sur l'Empereur la plus pénible impression.

Ces actes d'un farouche fanaticisme, qui se renouvellent depuis quelque temps sur différents points de la Turquie, et qui aboutissent toujours à la ruine ou au massacre des Chrétiens inoffensifs et à la destruction de leurs églises, présentent un si frappant contraste avec le caractère généreux, bienveillant et équitable dont le Sultan ne cesse de donner personnellement des preuves, que l'on doit se demander si les intentions de ce Souverain à l'égard de toutes les classes de ses sujets sont fidèlement remplies par ses Ministres et les organes de son pouvoir.

Nous attendons avec une juste impatience de nouveaux rapports pour apprendre le résultat des mesures que la Porte aura sans doute prises pour punir, avec une sévérité exemplaire, les crimes dont la ville d'Alep a été le théâtre et pour prévenir le renouvellement des mêmes excès dans d'autres lieux de la Syrie et de la Palestine.

On jugera par l'empressement qui sera mis à faire rendre justice et réparation aux victimes, si les populations Chrétiennes de ces contrées doivent espérer à l'avenir du Gouvernement la protection réelle et la sécurité qui leur ont été souvent et solennellement garanties.

Les réformes introduites dans l'administration Ottomane ne seraient qu'une chose hâtive et mal combinée si elles demeurent impuissantes contre les abus et les désordres les plus graves qu'elles avaient en vue de réprimer.

Votre Excellence pourra demander aux Ministres du Sultan une Conférence *ad hoc* pour leur faire connaître d'après le sens de cette dépêche, la vive peine et l'amertume que l'Empereur a ressenties en apprenant les malheurs de la population Chrétienne d'Alep et de Maloula, et la sollicitude pleine d'anxiété avec aquelle Sa Majesté attend l'issue de ce drame aussi déplorable qu'inattendu.

Si, indépendamment de cette démarche isolée, vous jugiez utile de vous joindre aux rémontrances collectives que les Représentants des autres grandes Puissances croiront nécessaire d'adresser à la Porte, votre Excellence est autorisée à y participer.

No. 7.

Viscount Palmerston to Sir Stratford Canning.

(No. 26.)

Sir, *Foreign Office, February 4, 1851.*

I INCLOSE, for your Excellency's information, an extract of a despatch from Lord Bloomfield, stating the substance of a conversation with Count Nesselrode respecting the late outrages on the Christians at Aleppo.

I am, &c.

(Signed) PALMERSTON.

No. 8.

Sir Stratford Canning to Viscount Palmerston.—(Received February 8.)

(No. 21.)

My Lord, *Constantinople, January 20, 1851.*

THE Special Commissioners appointed by the Sultan's authority to make a circuit through the provinces of European and Asiatic Turkey, as I stated to your Lordship in a former despatch, have left Constantinople for the theatre of their respective operations. Ismet Pasha is now at Smyrna. Sami Pasha is on his way to Thessaly. Their instructions, which I requested to see, have been confidentially communicated to me, and a translation of them in French is herewith inclosed.

The powers with which their Excellencies appear to be invested are so extensive, and the objects to which their attention is directed so important, that it only requires a sufficient degree of ability, firmness, and integrity on their part to render their commission a source of inestimable advantage to this Empire. They are not only authorised to enforce those measures of reform which have already emanated from the Porte, but they are also required to suggest additional improvements, and empowered to call delinquent functionaries to account.

The obstacles which they will have to encounter are, however, formidable, and the temptations to which they will be necessarily exposed scarcely less so. I am, nevertheless, sanguine enough to hope that no inconsiderable advantage will ultimately result from their labours; and the Grand Vizier has expressed to me his readiness to adopt any useful suggestions which I may propose for the more effectual application of their powers and inquiries.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure in No. 8.

Instructions given to Ismet Pasha.

(Traduction.) 3 *Rebi-ul-Evvel*, 1267. (6 *Janvier*, 1851.)

IL est superflu de dire que les sentiments pleins de bienveillance qui animent nuit et jour Sa Majesté le Sultan, notre bienfaiteur et maître, auteur de notre repos et de notre bien-être, et ses efforts souveraines, tendent à assurer, par l'exécution complète du Tanzimati Khairiyé dans tout son Empire, la tranquillité de toutes les classes des sujets de Sa Majesté Impériale, à faire prospérer, sous tous les rapports, l'empire et la nation; en un mot, à faire conclure à bonne fin chaque affaire qui concerne l'Etat.

En conséquence, et pour donner une preuve publique et solennelle de ces sentiments équitables du Souverain, le Pacha susmentionné a été chargé, d'après les ordres que dans sa justice il a plu à Sa Majesté Impériale de donner, de se

rendre en Asie, avec une commission qualifiée d'enquête, à l'effet de vérifier et de constater l'exécution des mesures utiles et nécessaires sur les points sus-énoncés, et de compléter les réformes administratives ; et voici les instructions qui, par ordre du Sultan, ont été couchées sur le papier dans le Conseil Suprême.

Le fond de la mission du Pacha consiste à vérifier l'exécution effective et d'une manière conforme aux intentions pleines d'équité de Sa Majesté le Sultan, et aux principes consacrées par le Tanzimati Khairiyé, de chaque chose dans les endroits qu'il visitera ; à réprimer tout ce qui est contraire à ces principes ; à donner les ordres nécessaires pour la suppression des abus ; et à prendre des renseignements sur toutes choses. A cet effet, et pourqu'il ait à se conformer à toutes les dispositions qu'ils renferment, on lui a donné des copies des règlements établis sous la règne actuel comme une marque visible de la justice et de l'équité qui le caractérisent, afin qu'au besoin il puisse y recourir.

En partant d'ici le Pacha réglera son itinéraire sur la nécessité et l'importance des affaires des endroits qu'il aura à visiter ; et arrivé dans un district, dans un village, il s'enquérira de l'état de toute chose et de la conduite des autorités—c'est-à-dire, il s'informera au juste si, contraire au Tanzimat, on y commet des assassinats, des actes de brigandage sur les grands chemins, on commet des pillages, on emploie la torture, on fait travailler des gens à la corvée, on se laisse corrompre par des présents, on prend de l'argent à titre d'amende, on donne la bastonnade, ou l'on se permet d'autres choses semblables qui sont illégales et reprouvées ; si l'on répartit les impôts de manière de prendre plus d'argent que ce qui est exigible d'après les impôts régulièrement établis ; si dans la perception des dîmes et des droits, et sur d'autres points, il se commet des injustices ; si les juges ont soin de bien administrer la justice dans l'application des lois saintes, et s'ils se comportent bien. Tels sont les points sur lesquels le Pacha aura soin de se procurer les renseignements les plus exacts.

Lorsque le Pacha sera arrivé à une province qui est le centre des affaires, ou dans un district, il y convoquera une assemblée générale, composée d'hommes dont la présence est nécessaire ; là il sera fait lecture du firman qui lui confère la mission dont il est chargé ; et après que les points compris dans sa mission auront été publiés, il fera cesser tout ce qui sera trouvé être contraire à la volonté souveraine ; et ceux qui se trouveront avoir eu la hardiesse de commettre des choses contraires à la volonté souveraine, qui qu'ils puissent être, une fois les faits constatés, soit par des renseignements pris sur la route, soit par des informations obtenues dans le chef lieu de la province ou du district, seront jugés dans le Conseil Municipal ; et ils auront, eux aussi, à apposer leurs cachets sur les Mazbatas qui seront rédigés constatant leurs crimes. Si les hommes de cette catégorie sont des gens du commerce, ils seront mis en prison. Si ce sont des Mudirs de districts, ou des membres du Conseil, et, par conséquent, comme tels, des employés inférieurs, ils seront immédiatement révoqués et remplacés par d'autres personnes convenables, *ad interim*, au choix du Conseil, et seront, suivant leur qualité, ou emprisonnés ou détenus ; les Mazbatas qui les concernent seront envoyés ici, pour que l'on procède à les punir suivant le Code Pénal. Et, si de pareilles choses sont arrivées dans un endroit, est-ce par la négligence et l'insouciance du Gouverneur de cet endroit, qui a manqué de faire exécuter effectivement les règlements existants et les ordres donnés, ou bien prennent-elles leurs source dans quelque autre cause ; qui sont parmi les autorités, les hommes qui administrent bien le pays, et ceux qui, au contraire, se comportent mal ? C'est ce que le Pacha a ordre de vérifier aussi, ouvertement et sous main, et de la faire savoir à la Sublime Porte séparément. Il aura, en même temps, à prendre telles mesures qu'il jugera nécessaires pour l'accomplissement des principes justes et équitables qui ont dicté le Tanzimati Khairiyé, et pour la prospérité à laquelle on vise de l'Empire et de la nation, en adoptant, pour obtenir ces résultats, les mesures que chaque endroit réclame, d'après la position et l'état dans lequel il se trouve actuellement. On dit du mal de la plupart des Medjlis (Conseils Municipaux) ; il faut aussi en modifier et réformer l'organisation. Les points sus-énoncés ont été recommandés aussi et laissés à la droiture et à la sagacité qui distinguent Ismet Pacha.

Le paiement convenable des dépenses du Gouvernement Ottoman dépend de la régularité de l'envoi des revenus de l'Empire. Or, cette régularité est un devoir des autorités dans les provinces, qui ne doivent épargner ni efforts ni zèle dans la perception et l'envoi des revenus. Des ordres ont été donnés à cet effet à plusieurs reprises, et des menaces faites ; mais non-seulement ces

démarches n'ont produit aucun bon effet, mais encore on voit que les retards qu'éprouve la rentrée des revenus tiennent à la cause qui suit : Quelques Gouverneurs s'entendent avec les hommes que les compagnies des Sarrafs de l'Anatolie et de Roumélie envoyent, ils retiennent les déniers publics, et ils en forment un capital qu'ils employent à faire le commerce, et à le faire d'une manière qui est tout uniment une monopole. De là la stagnation de la rentrée des fonds du Gouvernement. Ainsi le Pacha a des ordres de prendre des informations, et d'agir, relativement aux déniers publics, de la manière suivante. Il fera examiner dans les Conseils les comptes de l'administrateur des fonds du trésor, et du Mudir du Caza (district), afin que l'on voie combien d'argent provenant des revenus établis a été recouvré, et combien il en reste à recouvrer ; et s'il y a des becaya (c'est-à-dire, des arrérages) pourquoi ils n'ont pas été recouvrés. Parmi les sommes arriérées combien sont-elles comme perdues et combien sont solides et recouvrables ; qui sont ceux qui retiennent les déniers du Gouvernement, et s'en servent pour faire le commerce ; les sommes d'argent nouvellement dûes, et les sommes arriérées qu'on veut faire considérer comme non recouvrées ; qui les a, sont-ce les habitants, les notables, ou d'autres individus ? voilà ce qu'il faut que le Pacha découvre ; et ceux qui se trouvent avoir entre leurs mains de l'argent qui revient au Trésor Impérial, qui qu'ils puissent être, s'ils ont de l'argent comptant on prendra tout de suite en argent comptant ce qui revient au Gouvernement ; s'ils n'en ont pas, on le prendra, d'après la règle établie, de leurs garants, et si cela n'est pas faisable, on prendra l'argent du Gouvernement du produit de leurs biens que l'on fera vendre à leur juste valeur, et on le fera verser sans aucun délai dans la caisse du Trésor Impérial. S'il conste que ceux qui font le commerce avec l'argent du Trésor, ou qui sont devenus d'une autre manière débiteurs du Trésor, sont des employés du Gouvernement, et que des individus ont réparti sur les habitants, et ont pris d'eux, des taxes arbitraires, ou qu'ils ont pris de l'argent d'eux, sous une autre dénomination, on leur fera apposer à eux aussi leurs cachets sur les Mazbata qui seront faits à cet égard, et en même temps que la créance du trésor sera recouvrée de la manière sus-énoncée, si ces coupables sont de petits employés, tels qu'administrateurs des déniers publics, et Mudirs de districts, ils seront destitués, et on leur donnera des substituts, et l'on enverra ici les Mazbata qui les concernent, afin que l'on procède à leur punition. Quant aux arrérages qu'on dit être véreux et non recouvrables, on les vérifiera aussi à cette occasion, et l'on tâchera de les réaliser ; et si parmi ces arrérages il s'en trouve qui soient effectivement comme s'ils n'existaient point, et qui soient reconnues non-recouvrables, la Sublime Porte a écrit aux Gouverneurs-Généraux, ainsi qu'aux Defterdars et aux Kaimakams des endroits où cela était nécessaire, d'en dresser une liste, et de la présenter ici. On va leur écrire encore là-dessus. Parmi les vérifications qu'Ismet Pacha doit faire aux endroits où il ira, il y a aussi la question des arrérages.

Si même des employés considérables se trouvent être des détenteurs des déniers du Trésor, des Mazbata seront dressés, constatant le montant de leurs dettes et le degré de leur culpabilité, et expédiés ici ; et le Pacha aura soin de prendre de fortes mesures, afin que bien certainement désormais les déniers publics arrivent directement au Trésor, sans qu'ils restent entre les mains d'hommes qui en disposent pour eux-mêmes.

Jusqu'à présent nous avons tant et tant de fois envoyé les ordres nécessaires et les plus rigoureux de faire le recouvrement des dîmes et des droits, conformément au système de la Sublime Porte sur la perception des revenus. Cependant, à cause des mauvais procédés de la plupart des Multezims (fermiers) les habitants et les sujets sont en proie à des vexations ; ce qui est contraire à la volonté souveraine. Voulant donc que, sous les auspices de Sa Hautesse, ce mal cesse aussi, et dans l'intention bienveillante d'y réparer, une règle générale a été établie, à l'unanimité, d'après laquelle désormais les droits de la dîme seront affermés en bloc et pour un tant convenu et arrêté, aux agriculteurs mêmes. Cette année-çi (1267) une partie de la dîme est perçue pour le compte du Gouvernement et une partie pour ceux à qui elle se trouve avoir été affermée ; mais l'année prochaine (1268), lorsque le terme des engagements contractés sera une fois achevé, la règle arrêtée, comme il a été dit plus haut, sera généralisée, et appliquée dans tous les endroits sans exception. Les instructions relatives à nos idées à cet égard ont été imprimées et communiquées aux autorités de la Sublime Porte. Copies de ces instructions-là, ainsi que des lettres vizirielles qui les accompagnaient, ont été remises à Ismet Pacha. Des listes du total des sommes qui figurent comme l'équivalent des

dîmes qui seront affermées cette année-ci, on en a envoyé le nombre nécessaire dès-à-présent ; le reste aussi sera envoyé après. L'exécution de cette règle fera que les fermiers des dîmes (Multezim) ne pourront plus vexer les sujets et les habitants en prenant pour dîme 1 sur 7 ou sur 8 ; en ne prenant pas la dîme au temps de la récolte, et sur l'aire même ; en se faisant payer la dîme d'après leur propre calcul, et par araba (chariots) ; et en commettant envers les agriculteurs toutes espèces d'injustices semblables. Comme la règle établie sur les dîmes a pour objet d'assurer l'avantage de la population—avantage qui doit puissamment contribuer à la prospérité du pays ; d'empêcher que les déniers publics ne deviennent la proie d'hommes avides ; de faire que le Trésor reçoive intégralement l'argent qui lui appartient, et qu'elle est, par conséquent, incontestablement utile à la population aussi bien qu'au Gouvernement ; Ismet Pacha aura soin de faire comprendre comme il faut au peuple le but salutaire et bienveillant qui a fait prendre cette résolution.

Son Excellence conférera avec les autorités locales et les membres des Conseils sur le mode de mettre à exécution cette résolution dans toutes ses parties, et elle aura à juger, avec sa droiture et sa sagacité naturelles, des moyens les plus faciles et les plus avantageux pour le peuple de la mettre à exécution, des moyens d'établir sur des bases solides la perception intégrale des produits des dîmes, et de faire fructifier ce système. Et comme on a remis au Pacha un état du montant des dimes, il doit en conférer avec les autorités locales, et nous faire connaître les moyens acceptables sur lesquels ils se seront arrêtés.

Le réglement qui concerne l'emploi des soldats de police dans les pays hors de Constantinople, et qui a été fait dans le but salutaire de maintenir la tranquillité de la population et la sécurité publique, n'est pas observé convenablement ; et c'est pour cela que des désordres de nature à compromettre la tranquillité générale n'arrivent que trop souvent. Dans les années dernières surtout, la Porte a été attaquée plus d'une fois à Ismid, à Aidin, et dans d'autres endroits ; ainsi on n'a pas retiré du réglement dont nous parlons les avantages qu'on s'était proposé en l'établissant. Il faut donc nécessairement prendre des mesures énergiques à cet égard.

La Porte, il est vrai, est après à compléter les réglements touchant la police dans les Provinces ; mais pour parvenir au but que l'on désire obtenir, il faut qu'au préalable nous sachions certaines choses sur lesquelles il faut prendre des informations dans les Provinces.

En effet, d'après ce qu'on entend dire, les autorités hors de la capitale se permettent certains abus et certaines fraudes, en ce qui concerne le service de la police. Par exemple, tout le nombre établi des soldats de police dans une province, dans un Sandjak, ou dans un district, n'est pas employé, dans beaucoup d'endroits. Indépendamment de cela, parmi les hommes que les Medjlis, à les en croire, ont employés comme soldats de police, il y en a qui font partie des gens attachés au service particulier du Gouverneur de lieu, et qui retirent, sans aucun profit pour le public, la paye de soldats de police. Il y a aussi des hommes qui passent pour hommes de police, et qui ne reçoivent toutefois aucune paye. C'est pour cela que lorsque la Sublime Porte donne quelquefois des ordres pour le maintien de la sûreté qui est à désirer, on lui répond que le nombre des soldats établi n'est pas suffisant, et que, par conséquent, il faut l'augmenter.

En conséquence de tout ce qui a été dit plus haut, il est tout naturel que la Sublime Porte prenne des renseignements positifs sur la vérité des faits, avant qu'elle puisse procéder à compléter ses réglements sur la police. On a remis au Pacha copies tirées des livres du réglement qui regarde les soldats de police, et d'un état qui fait voir le nombre de soldats de chaque endroit.

A l'arrivée, avec la grâce de Dieu, de son Excellence le Pacha aux endroits qu'il visitera, il aura à comparer le nombre des soldats en activité de service avec la liste dont il est muni pour voir si le nombre des soldats employés est conforme à la liste. Si le Pacha trouve que le nombre de soldats employés correspond à la liste, dans ce cas il jugera si ce nombre suffit pour maintenir d'une manière permanente la sécurité publique. Si, comme on raconte, il y a des personnes qui, contrairement au réglement, font avoir à leurs domestiques et aux gens qui leur appartiennent, la paye de soldats de police, il faut le leur défendre ; et afin de procéder à leur correction, le Pacha nous adressera un rapport sur les circonstances qui se rattachent à leur conduite à cet égard. Il nous fera aussi connaître quelles sont les mesures qu'il faut prendre, suivant les endroits pour

l'emploi au grand complet, désormais, des soldats pour la police et les recouvrements d'argent, et pour le maintien d'une manière stable du repos, de la tranquillité, et de la sûreté des habitants.

Les Codja Bachi (primats) des endroits dont les Chrétiens forment la plus grande partie de la population, ajoutent aux taxes établiés, et les repartissent ainsi augmentées, et prennent de l'argent à quelque autre titre. Telles sont les vexations que la clameur publique leur attribue. Or, ces vexations étant contraires aux Tanzimati Khairiyé, et à tout principe de justice, il faut les empêcher. Cela étant, si les vexations et d'autres actes tyranniques dont on parle sont véritables, ce sont là des choses diamétralement opposées au Tanzimat, et pour cela il faut que ceux qui s'en sont rendus coupables soient jugés ; que l'on dresse des Mazbata constatant le degré de leur culpabilité ; qu'on leur fasse rendre l'argent qu'ils ont pris, et qu'ils soient destitués de leur poste de primat, et remplacés par d'autres. C'est ce que Ismet Pacha est chargé de faire savoir aux Gouverneurs, qui auront soin de nous informer de ce qui aura été fait à cet égard. Le Pacha aura aussi à prendre des mesures énergiques, tendant à faire cesser à l'avenir de pareilles injustices, et à ce que les Rayas ne soient plus désormais les victimes de pareils actes, de la part de qui que ce soit.

D'après un réglement qui a été fait par ordre de Sa Hautesse relativement au transport des produits qui résultent des dîmes, les habitants sont tenus de les tracer à tel depôt et tel endroit qui leur sont désignés par les fermiers des dîmes, moyennant un salaire de trois paras par kilo pour chaque heure, et la distance doit être celle à laquelle un villageois, parti de bon matin, de l'aire, peut aller et retourner à son village le soir. Le transport qu'on voudra faire faire à une distance qui est au delà de la distance établie comme ci-dessus, étant dans la catégorie d'un transport ordinaire, on fera sur cela avec les villageois un accord de gré à gré. Voilà les dispositions du réglement susdit, qui a été par le passé publié partout.

Mais d'après ce que nous avons entendu, le réglement sur le transport des produits des dîmes n'a pas été bien compris ; et c'est ce qui est arrivé dans la plus grande partie de l'Empire. Mais quand même il aurait été bien compris, les fermiers des dîmes et les entrepreneurs, pressés par leur avidité et par leur corruption, font semblant de ne pas le comprendre : et quel que soit le nombre d'heures qu'il y a de l'endroit d'où les habitants sont partis de bon matin à l'endroit où ils peuvent aller et retourner de là à leur village le soir, ils donnent trois paras par kilo pour salaire, et quelques fois même, ils font transporter les produits des dîmes à une plus grande distance, et ne payent pour cela que trois paras par kilo ; plus encore, il s'en trouve dans quelques endroits qui ne payent rien. Vu tout cela, il faut qu'en attendant que le plan qui va être arrêté sur les dîmes soit conduit à bonne fin, les vexations que les Multezims et les entrepreneurs ont de tout temps exercées contre les habitants cessent sous les auspices de Sa Hautesse.

Ainsi, le réglement déjà existant comme on l'a vu plus haut, et qui a été fait tout exprès pour empêcher des injustices, et devait, si les autorités avaient fait leur devoir, être maintenu en vigueur, a été violé par les Multezims et les entrepreneurs, qui ont trouvé le moyen de faire de nouveau beaucoup de tort aux villageois ; ce qui ne saurait être toléré en aucune manière. C'est pourquoi le Pacha doit porter à la parfaite connaissance de toute la population les dispositions du réglement susdit. Si après la première publication de ce réglement en ce temps-là, il y a des villageois qui n'ont reçu aucun salaire pour le transport des dîmes, on fera payer par ceux qu'il faut le salaire qui leur est dû, conformément au réglement susdit. Le Pacha prendra de fortes mesures, afin que dorénavant rien ne soit fait en contravention de ce réglement.

Attendu que la conduite des Mudirs indigènes des districts a toujours été mauvaise, chose certaine et bien prouvée, c'est d'ici qu'on envoie à nombre d'endroits des Mudirs salariés ; et il est vrai de dire que jusqu'à présent ces Mudirs ont fait parler avantageusement d'eux. Seulement, comme les traitements des Mudirs sont ajoutés au tribut des habitants de qui on le perçoit, et comme cela dépend de l'acceptation et de l'adhésion de leur part, les habitants de quelques endroits ne consentent pas à payer le traitement du Mudir. C'est pourquoi des indigènes sont par nécessité nommés Mudirs sans salaire. Les Mudirs étrangers (non-indigènes) salariés sont, sous tous les rapports, préférables aux Mudirs indigènes. Or, suivant les renseignements très-bien fondés que nous avons, le refus des habitants de quelques districts de payer le traitement

dont il s'agit provient des intrigues de ceux parmi les indigènes qui se sont accoutumés à devenir Mudirs. Lorsque donc Ismet Pacha se sera rendu aux lieux qu'il visitera, il s'informera de la conduite des Mudirs indigènes et de celle des Mudirs envoyés d'ici ; et ceux parmi eux qui seront convaincus d'avoir agi d'une manière contraire au Tanzimat seront traités comme il est dit dans le premier chapitre de cette instruction. S'il y a des districts dont les habitants consentent de leur propre gré de payer un traitement à leurs Mudirs qui n'en avait point, le Pacha prendra des habitants une déclaration par écrit renfermant le quantum du traitement qu'ils consentent, de leur propre gré, à donner, et le document sera présenté à la Sublime Porte afin que l'on fasse ce qui sera nécessaire.

La mission d'Ismet Pacha consiste, ainsi qu'on l'a dit plus haut d'une manière détaillée, à arranger, rectifier, et réformer certains points qui ont très grand besoin de l'être, et sous le rapport administratif et sous le rapport financier. Son Excellence mettra tous ses soins à remplir sa mission d'une manière satisfaisante, en accomplissant tous les devoirs qu'elle lui impose. Le Pacha mettra son zèle à s'enquérir et voir dans ses tournées quelles sont les choses aussi que l'on devrait faire pour assurer, sous les auspices de Sa Hautesse, le bien-être des populations et pour améliorer l'administration du pays, et quelles seraient les moyens propres à faciliter l'exécution de ce qu'il faut faire pour cela.

Entre autres choses, il y a ceçi : Dans la plupart des villes et des bourgs il se trouve des Hans (hotelleries) pour les voyageurs ; mais dans quelques endroits il n'y en a pas, ou bien s'il y en a, ils sont inhabitables ; ce qui oblige les voyageurs à descendre dans les maisons des habitants, chose aussi incommode pour eux, que vexante, en quelque sorte, pour les habitants et les propriétaires des maisons. Or, on dit que les notables et autres personnes de quelques villes situées sur les grandes routes, sont disposés à construire, moyennant quelques priviléges qui leur seraient accordés par rapport à leur administration, des hôtels pour la reception des voyageurs. En effet, comme de pareils établissements font aussi partie des réglements administratifs de l'Empire, il est fort à désirer que l'on parvienne à les former. Le Pacha aura donc à conférer avec les autorités et les notables de chaque ville sur les moyens qu'il serait possible d'employer, tout en se conformant aux principes posés dans le Tanzimat, pour former les établissements dont il s'agit, et particulièrement sur les moyens, les facilités, et l'assistance à tirer des localités pour arranger et faire de bonnes routes, qui sont indispensables pour faciliter les opérations commerciales, et leur donner plus d'extension encore. Il aura ensuite à nous faire parvenir toutes les connaissances qu'il aura acquises sur ces points, afin que l'on délibère sur ce qu'il y a de plus facile et de mieux à faire.

Il nous a été représenté qu'indépendamment des pâturages qui suffisent pour les bestiaux et les chevaux des habitants de la plupart des villes, il y a des champs labourables ; et qu'en séparant des terres vaines et vagues la quantité qu'il faut pour les chevaux et les bestiaux des habitants, on peut donner le reste aux habitants, à titre de "tassou," afin qu'ils le labourent et qu'ils y plantent des vignes, et y fassent des jardins ; ce qui serait très-utile et très-avantageux.

Si, d'un côté, il est contraire aux bases de nos institutions de vendre d'anciens pâturages pour être labourés, il n'est pas moins vrai, de l'autre, que les habitants de la plupart des villages et des bourgs donnent à louage aux habitants des autres villages et bourgs des terres qui ne sont pas des pâturages, et qu'ils en tirent ainsi un profit. Cela étant, donner ces terres à d'autres à titre de "tassou," c'est donner aux premiers un sujet de plainte. Si cela donc n'est pas faisable, et si, indépendamment des pâturages et des terres que les habitants donnent à louage, il y a d'autres terres qui servent à l'agriculture, on peut les utiliser en les donnant à titre de "tassou" à ceux qui veulent en faire l'acquisition. Le Pacha doit conséquemment prendre des informations sur cette question, et sur la manière équitable et modérée de l'arranger avec avantage, et il nous écrira là-dessus pour prendre les ordres du Gouvernement, et en même temps il donnera aux habitants Turcs et Rayas les encouragements nécessaires pour qu'ils cherchent à augmenter les produits de chaque terre, selon la nature et la capacité du sol.

L'esprit de la mission d'Ismet Pacha ne consiste pas seulement dans les points ci-dessus énoncés. Sa mission embrasse la mise réellement en pratique conformément aux intentions pleines d'équité de Sa Majesté le Sultan, et aux

principes consacrés par le Tanzimati Khairiyé, de chaque affaire qui concerne l'administration, les finances, la police, le droit des gens, en un mot de toutes espèces d'affaires, ainsi que l'adoption de tout ce qui est capable de contribuer, en quelque manière que ce soit, au bien-être de l'Empire et de la nation ; et vu l'impossibilité d'entrer en détail sur chaque matière séparément, il est tout naturel de sa rapporter à la sagacité et à la fidélité qui caractérisent son Excellence, qui ne manquera pas de faire tout son possible pour rendre tous les services qui dépendent de lui, et de donner des preuves de dévouement et de son savoir-faire.

Le mode de perception du tribut que les sujets de l'Empire payent, a été, grâce à la sollicitude paternelle de Sa Hautesse, changé ; et il a été décidé qu'à commencer du Moharrem de l'année 1267, le tribut sera perçu par l'intermédiaire des Evêques et des Primats des trois classes, et l'exécution du nouveau mode a commencé. Cette mesure, qui est une suite du système d'équité et de justice qui a été adopté, a pour objet de préserver les trois classes de sujets de toute vexation par rapport au tribut aussi. Et bien qu'il soit certain que les autorités, ainsi que leur zèle et leur droiture l'exigent, mettront tous leurs soins à cet égard, il est dans l'ordre des choses que le Pacha qui est chargé de l'enquête y surveille aussi. C'est pourquoi une copie du réglement sur cette question a été remise à son Excellence, qui y exercera une surveillance active, et qui, s'il observe quelque contravention au réglement, s'empressera d'en informer la Sublime Porte.

D'après les ordres émanés dernièrement du trône Impérial, quelques nouveaux réglements ont été faits sur le "tassou." Ces règlements ont été publiés en langues Arabe et Turque. Les anciens titres de "tassou" de toutes les terres dans les provinces ont été envoyés à Constantinople, accompagnés des Mazbatà donnés par les Conseils Municipaux ; et le Bureau Impérial du Defter Hané a fait de nouveaux titres authentiques qu'on envoie à leurs destinations. Mais, comme les expéditions ne se font que par la poste, on observe que les nouveaux titres n'ont pu arriver à leurs destinations, ce qui n'est pas bien. Ainsi le Pacha conférera là-dessus avec les Gouverneurs de Provinces, avec lesquels il aura des entrevues, et il nous fera savoir quel est le moyen le plus facile à employer pour arranger cette affaire.

La Sublime Porte veut, et elle y tient beaucoup, que le système utile des contrats, système arrêté pour être observé dans les Etats de Sa Hautesse, soit complétement suivi partout. Il est à présumer, d'après les ordres rigoureux qui ont été donnés jusqu'à présent à cet effet, qu'on y apporte la plus grande attention dans les pays hors de Constantinople. Cependant, à en croire aux bruits qui courent, ce système n'a pas pu être observé dans certain endroits ; et cette inobservation est contraire au bon ordre du pays. Le Pacha prendra des renseignements à ce sujet aussi dans les endroits où il se sera rendu ; et si effectivement il y a des endroits où ce système n'est pas suivi, il développera et fera bien comprendre aux habitants les avantages qu'on connaît, et qui découlent visiblement du système dont il s'agit, et il prendra des mesures pour sa mise complétement en pratique, afin que par là il rende, sous les auspices de Sa Hautesse, le repos des habitants et des sujets complet à cet égard aussi.

Il est nécessaire que les revenus et les dépenses de l'Evcaf dans les Provinces soient tirés au clair et bien administrés ; c'est là le devoir des Nazirs qui sont chargés de cela, et qui s'y trouvent de la part du Ministre des Evcafs. Cependant, et quel qu'en soit le motif, ce service ne se fait pas convenablement. Attendu donc que l'on ne peut pas découvrir et savoir au juste les revenus et les maisons et autres édifices du Vacouf, et qu'il ne convient pas que les revenus du Vacouf soient dilapidés par l'un et par l'autre, le Pacha est chargé de prendre des informations exactes sur les biens du Vacouf aussi, et tous les renseignements qui sont nécessaires, et de prendre des mesures propres non-seulement á découvrir les revenus, les maisons, et autres édifices du Vacouf, mais aussi à les préserver de tout préjudice.

Ainsi qu'il a été dit plus haut, le Pacha fera attention à tout ce qui concerne l'administration, les finances, et la police, et il écrira à la Porte pour les réformes qu'il y a à faire ; et comme il y a aussi des questions et des points qui regardent les métiers et les arts qui existent en Turquie sous les auspices du Sultan, le Pacha y donnera aussi toute son attention dans les endroits qu'il visitera ; il donnera aux arts tous les encouragements nécessaires, et il fera

savoir à la Sublime Porte sur chaque branche d'industrie les moyens de faire faire des progrès à tous les arts. Il donnera les mêmes informations au Ministère du Commerce.

La Sublime Porte veut que sous les auspices de Sa Hautesse, l'agriculture fasse des progrès et soit encouragée, car l'agriculture est une cause active de prospérité. Le Pacha conférera sur ce point important avec les autorités, afin de donner aux agriculteurs partout l'encouragement qu'il faut; il ne faudra jamais manquer en rien sur ce point. Il y a encore une chose: c'est que comme on ne connaît pas ici quels sont les produits de chaque partie de l'Empire, ni la hausse ou la baisse des prix, il faut ordonner aux agriculteurs de tenir un journal dans lequel ils doivent marquer, par exemple, comment est la récolte des grains et des autres productions du sol; si elle est ou n'est pas abondante; à quel prix on les vend; de quelle manière on les débite; et d'envoyer régulièrement leur journal au Ministère de Commerce. Les mêmes ordres qui seront donnés aux agriculteurs à ce sujet, doivent être aussi donnés à d'autres personnes que ce point regarde.

No. 9.

Sir Stratford Canning to Viscount Palmerston.—(Received February 8.)

(No. 25.)

My Lord; *Constantinople, January 20, 1851.*

I AVAIL myself of the present opportunity to forward, in copy, a despatch addressed to the Prussian Envoy at this Court by M. Lecoq, on the subject of the late outrages at Aleppo and Maloula, and communicated by Count Pourtalès to the Porte.

I received it confidentially from Aali Pasha.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure in No. 9.

M. Lecoq to Count Pourtalès.

Berlin, le 28 Novembre, 1850.

M. le Comte,

C'EST avec un vif regret que nous avons appris par vos rapports politiques le détail des mouvements séditieux qui ont éclaté sur plusieurs points de l'Empire Ottoman, et notamment en Syrie. Les scènes de pillage et de meurtres dont la ville d'Alep a été le théâtre sont une preuve affligeante du fanatisme et de la cruauté dont une partie de la population de ces contrées est animée. La gravité de ces événements au point de vue de la civilisation et de l'humanité est évidente. Nous étions sûrs qu'elle n'échapperait pas aux lumières des Conseillers du Grand Seigneur, mais nous n'en avons pas moins éprouvé une vive satisfaction de ce que vous nous mandez sur leurs dispositions à cet égard. Nous avons depuis longtemps rendu justice aux principes d'humanité et de tolérance qui président aux conseils de la Porte, et qui, nous l'esperons, lui dicteront des mesures à la fois sages et énergiques pour prévenir le retour de désordres et de crimes aussi déplorables que ceux qui ont eu lieu à Alep.

Je vous invite, M. le Comte, à vous rendre l'interprète de cet espoir auprès du Gouvernement Ottoman, et à vous prononcer dans ce sens tant envers M. le Ministre des Affaires Etrangères qu'envers le Grand Vizir, dont les vues éclairées et les excellentes qualités ont été tout particulièrement appréciés par le Roi notre auguste Maître.

Pour le Ministre, le Sous-Secrétaire d'Etat,

(Signé) LECOQ.

No. 10.

Sir Stratford Canning to Viscount Palmerston.—(Received February 7.)

(No. 28.)

My Lord, *Constantinople, January 22, 1851.*

I HAVE communicated to the Grand Vizier, as well as to Aali Pasha, the contents of your Lordship's instruction No. 319, relative to the late deplorable outrages committed in Bulgaria and Syria, by a part of the Mussulman population, at the expense of their Christian fellow-subjects. I made the communication at a personal interview with each of these Ministers, and while I readily admitted that much had been done to restrain and to punish the offenders at Aleppo, I repeated my former representations with respect to the Porte's remissness elsewhere, and expressed a hope that justice would still be dealt out in full measure both to the guilty and to their surviving victims. An extract of your Lordship's despatch has since been placed in Aali Pasha's hands, and I trust that it will find its way to the Sultan.

The answer which I received from the two Ministers was in substance nearly the same. I was assured that the Porte intended sincerely to redeem its pledge; that the pending investigations would be carried through to a practical and efficient result; that the leading criminals would be punished severely on conviction; and that the deficiency of restored property would be made up by a fair compensation.

The Minister for Foreign Affairs informed me that the proceedings of the Porte's Commissioner at Widdin, however tardy they might appear, were highly satisfactory, and ultimately calculated to secure the ends of justice. His Excellency added, that those among the detected offenders at Aleppo who were possessed of effects, would be compelled to answer for the pillaged property not restored, and that any remaining deficiency would be supplied, more or less, by the Government. I was not sorry to perceive a reluctance in his mind to make the whole city responsible for the losses sustained by the Christian part of its population; but upon my observing that it might have a salutary effect for the future to declare the principle of a general responsibility, and to admit an exception in favour of those who were known to have stood by the Sultan's authority, and to have assisted in recovering the pillaged property, he appeared to be pleased with the idea, and I am inclined to think that the matter will be regulated accordingly.

I may take this opportunity to add, on the authority of a confidential communication from the same quarter, that orders have been sent to Salonica, calculated to bring home justice to the doors of those functionaries who appear to have abetted the horrible atrocities lately perpetrated by a band of robbers and assassins, on the borders of the Province which bears that name.

The latest accounts which I have received from Mr. Werry describe the city of Aleppo as continuing in a state of almost unbroken tranquillity, and the Turkish local authorities, with Mehemet Pasha at their head, as strenuously employed in arresting the disaffected, and collecting the plundered property, though with far better success as to the criminals than as to their plunder.

Upon the whole, my Lord, though much remains to be done for example and compensation, and though there is some apprehension among the Christians of future vengeance, I venture to hope that whether we look to the maintenance of good order, to the progress of improvement, or to the protection of the Rayah population, the late atrocities will not leave a fruitless or uninstructive page in the records of this country.

I have, &c.

(Signed) STRATFORD CANNING.

No. 11.

Sir Stratford Canning to Viscount Palmerston.—(Received March 3.)

(No. 43.)

My Lord, *Constantinople, February 7, 1851.*

I OBSERVE with concern that, notwithstanding the Porte's assurances, but little progress is made in the proceedings instituted at Widdin, Aleppo, and Damascus, for the professed purpose of bringing to justice the principal actors in the late atrocious massacres, and of indemnifying the Christian sufferers.

At Aleppo indeed a signal punishment has been inflicted on the rebellious quarter of that town by the Sultan's forces; and the principal instigators of the revolt have been either sent into exile, or brought up to the capital, and there detained or punished. The inquiries preparatory to indemnification appear, however, to meet with much obstruction, caused, no doubt, in part, by the difficulty of finding the scattered plunder, and by the exaggerated pretensions of the claimants, but also attributable to the sympathies of Islamism, and the unwillingness of the Turkish authorities to admit the full amount of liability.

The Special Commission at Widdin, far from sending the Mussulman malefactors to punishment, has hitherto, as far as I know, confined its decisions to the condemnation of some Christians charged with having originated the disorders in Bulgaria, and to the imposition of a fine on the district to which they belong. This is not an auspicious beginning, though it may prove in the end to be a prelude to that more substantial justice which the Porte has pledged itself to give, and which Christendom is entitled to expect. The reserve and management practised by the Turkish Ministers throughout the course of this long-pending investigation render its final issue uncertain. The present appearances are by no means satisfactory.

With respect to Maloula, Emin Pasha maintains that the Christians were in fault, and that the conduct of the Turkish soldiery was irreproachable. Your Lordship need not be told that the Porte accepts his version of the matter with unlimited confidence. On the other hand, Mr. Wood, since his return to Damascus, corroborates the charge of wanton pillage and massacre as made originally by the Christian population of Maloula, and supported by Mr. Calvert and Colonel Rose in their respective correspondence.

More has been done on the side of Salonica, where the crimes committed, however atrocious in their character, were of little extent, and traceable to banditti, important only as appearing to be connected with some of the local authorities. But it is worthy of remark that even there only four of the criminals have been hitherto arrested, and none of them, I believe, have as yet been brought to condign punishment.

Meanwhile, newspaper writers in the pay of Government trumpet forth the praises of Ottoman justice, and the presses of France and Belgium ring with the echoes of their flourishes. It would seem that at Brussels, where the Porte's diplomacy is conducted by a Belgian, the hoax has been carried to the point of striking a medal in honour of the Sultan's triumph at Aleppo.

Exaggerated eulogies, if they spring from any independent quarter, and have any real meaning but that of flattery, are, after all, poor compliments to the Porte's capacity for realizing its pretensions to the confidence of Europe and the affections of its Christian subjects. They are mischievous also in their effect. They blind the Sultan to the evils of misgovernment; they encourage the indolence, if not the more culpable vices, of authority; and they mislead that public opinion which is the best security for improvement.

Neither the Sultan's Christian subjects, nor the partisans of that power to which they look, are duped by such illusions. The former are more than ever alive to the vexations which they are still called upon to endure, and the latter are always on the watch for acts of injustice favourable to the extension of a dangerous influence. I may fairly illustrate these remarks by bringing to your Lordship's notice two documents which have reached me within the last few days. One of them is a petition to the Grand Vizier from the spiritual heads of the several Christian communities at Aleppo. The other is a despatch addressed to me by Her Majesty's Vice-Consul at Scutari. A copy of the latter and a translation of the former are inclosed herewith. Both of them announce

the approach of Rayah deputations, empowered to supplicate for relief which it has been found impossible to obtain from the local authorities.

In addition to these circumstances I am assured that a strong feeling of discontent prevails in Bulgaria, and that if the existing disappointment were to be confirmed by the final decisions of the Commission at Widdin, there would be danger of a popular movement extending throughout the province, and perhaps even affecting the tranquillity of Servia.

I need not observe to your Lordship that the whole of this subject deserves an attentive consideration from its connection with the prospects of real improvement in this country, and with the general interests of Europe.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure 1 in No. 11.

Memorial of the Aleppo Christians to the Grand Vizier.

THE late occurrences at Aleppo having awakened His Gracious Majesty's compassion towards his faithful subjects, he was pleased to ordain that the aggressors should be punished, and that the plundered property should be restored in full to the owners; and his Excellency Mehemed Pasha gave stringent orders to that effect on his arrival. A vizirial letter was subsequently received reiterating those orders, and we offered up our prayers, &c.

If the benevolent intentions of His Majesty had been carried into effect, comfort and security would have been restored to his faithful subjects. That, however, has not been the case. Besides our churches and our metropolitan residence burnt down in the space of a few hours, only $7\frac{1}{2}$ per cent. of the 27,000 purses' worth of plundered property has been recovered. We have, therefore, decided on repairing ourselves to the capital, in order to throw ourselves at the foot of the Throne, and submit our wretched condition in person to His Imperial Majesty, and we beg that your Highness will extend towards us your charitable protection and support.

Inclosure 2 in No. 11.

Extract of a Report from the British Vice-Consul at Scutari, dated January 14, 1851.

A FEW days ago the Pasha summoned the Chiefs of the Christian population, to inform them that a firman had arrived enjoining the Rayahs and their Spiritual Chief to make lists of all the Christians of Scutari who were to pay taxes.

They accordingly drew up the lists and presented them, but it turned out that the firman directed the payment of 110,000 piastres, to be divided into two classes among the Rayahs, they having expected that the firman would exempt them from haratch.

It was then that the Christians, alarmed at the equivocation, declared, in a public meeting, that they were not willingly prepared to pay an additional sum; that the number of Christians did not suffice to make up the deficiency. They were aware the Sultan's intentions were to lessen, and not to increase, the burdens of the Rayahs. If it was intended to extort the sum by force, they could no longer oppose, provided the Pasha gave a formal receipt for the amount.

The Rayahs can hardly believe it to be the Sultan's intention that 3,000 adult Christians, including poor, of one city, should pay 110,000 piastres; being a tax far more onerous than the haratch, which, till last year, was only 30 piastres for each person, though even that amount was a local abuse; the teskérés of exemption at the capital only costing 15 piastres.

In spite of the Pasha's threats, the Chiefs of the Christians announced their resolution to send a deputation to Constantinople. After some resistance the

Pasha yielded, and even offered to give the deputies letters to his agent at the capital.

The deputies chosen are the Vicar, Don Paolo Ramadani, and Giov. Racazzoli, on the part of the Latins; and Alexis and Giuro Popovich on that of the Greeks. They are ready to set out in a day or two for Corfu, and thence to Constantinople by the Austrian steamer.

No. 12.

Sir Stratford Canning to Viscount Palmerston.—(Received March 10.)

(No. 44.)

My Lord, *Constantinople, February 7, 1851.*

MANY of my despatches within the last ten months bear witness to the dissatisfaction with which I have been compelled to view the state of affairs in this country. The few good measures which have been successfully carried during that period are far from sufficing to form a solid foundation for the prosperity and independence of the Empire. They have, moreover, been accompanied with several disastrous events, afflicting to humanity, and tending still further, in some respects, to impair what yet remains of Ottoman power. The Sultan's arms have, indeed, succeeded in repressing rebellion, and extending the application of the new administrative principles; but the triumph has cost dear in more ways than one. It has operated as an additional drain on the military population, already fast decreasing, and it has left a deficit, not easy to be filled up, in the resources of the Empire. These drawbacks on success were, perhaps, unavoidable, but still they are evils requiring a remedy.

On the whole, we have reached a point at which it is more than ever manifest that the existing course of reform requires itself to be reformed; and that, without the adoption of a better and more effective system of improvement, even the ordinary march of Government is likely to fall into confusion, and the cloud, which has long gathered over the destinies of Turkey, to thicken into hopeless gloom.

It is painful, but necessary, to add that, whatever the cause may be, the exertions of Reshid Pasha, sustained and stimulated by British counsels, are unequal to the task of either producing unanimity in the Cabinet, or of removing the scruples of the Seraglio. In proportion as disease takes root, repugnance to the means of cure would seem to strengthen also. The test has been fairly applied. A further pressure would, in all probability, under present circumstances, either deprive me of the Sultan's goodwill, or send the Grand Vizier into a long retirement.

Such being the case, I need hardly offer any excuse for determining to refrain awhile from any direct efforts to overcome the existing difficulty. Should further reflection, increasing embarrassment, or change of Court favour, bring out a more complete acceptance of my suggestions, nothing will be lost by the pause. Should things continue pretty much as they are, which is more probable, I may turn the time to account by communicating fully with your Lordship, and ascertaining the opinion of Her Majesty's Government as to what course of proceeding will be most advisable hereafter.

With this view I proceed to offer a few remarks, which may possibly contribute in some degree to a clearer apprehension of the case, or serve at least to recall to mind what has been urged before, in other stages of the same question.

It is needless to tell your Lordship that the master mischief in this country is the dominant religion,—such, at least, as human passions, political interests, and ethnical manners have practically made it. That is the real "leviathan," which, "floating many a rood," overlays the prostrate energies of Turkey. Though altogether effete as a principle of national strength and reviving power, the spirit of Islamism, thus perverted, lives in the supremacy of the conquering race, and in the prejudices engendered by a long tyrannical domination. It may not be too much to say, that the progress of the Empire towards a firm reestablishment of its prosperity and independence, is to be measured by the degree of its emancipation from that source of injustice and weakness. With

Islamism regulating the faith and moral conduct of the individuals who profess it, we have nothing to do. With Islamism monopolizing all the powers and functions of the State, having one measure of justice for the Mussulman, another for the Rayah, and sheltering the malefactor of its own creed while it oppresses and degrades the most deserving of other classes, there can be no lasting concurrence or cordial sympathy on the part of Christendom. Such Powers, if any there be, as look to the dismemberment of Turkey, will see in these fatal distinctions the strongest encouragement of their hopes; while those who are anxious to make the Sultan's Empire, in its full integrity, a part of the European system of balance and civilization, must be proportionately disheartened and alienated by the continuance of so great an evil. The reform of abuses, as deeply seated as they are intolerable in the eye of justice and according to every sound view of policy, is, no doubt, a work of time, but, to yield the intended result, it must also be a work of progression. Allow it to be stopped, and all stops with it, except the process of decay, which works best in stagnation.

The unrelaxing continuance of that progression is not only recommended by principles of humanity, and the maxims of a sound European policy; the national interests, both of the Ottoman Empire and of those nations which trade with it, are closely attached to the same course of action. The Sultan himself has everything to gain by its success.

As to the dangers of reform, all great advances over rooted prejudices and long-established habits involve more or less of sacrifice or of risk. The danger in this case may be either of weakness resulting from the diminished ascendancy of the Turks, or of their resistance to further innovations on the part of the Government. But neither of these objections will be found to offer any just cause of apprehension. The former has long existed of itself as a necessary consequence of governing on false principles, and a state of transition, which is clearly one of weakness, has naturally ensued. The danger of partial resistance has been already encountered with signal success, and it has never yet threatened to take the shape of a general or spreading insurrection. Be it, moreover, remembered that, peril for peril, there is more in the end to be dreaded from a continuance of the present abuses, vexations, and embarrassments, than from an earnest and effective determination to correct them.

The more prominent of these evils are the corruption of persons in office, financial disorder, judicial partiality, degrading distinctions, fanatical crime, and a monopolizing jealousy of foreigners. The baneful consequences of their existence are acknowledged by the Sultan and his leading Ministers. Nor is there any real want of power or of means to surmount the obstacles to their removal. The army is perfectly loyal, and submission to supreme authority is all but an article of faith with the great majority of Mahometans. The inquiries already instituted, and the corrections adopted in part, with respect to criminal jurisdiction and the collection of the haratch, may be used as facilities to further and more efficient progress.

There is another class of impediments more difficult to deal with, but it is reasonable to hope that they will gradually, though slowly, give way of themselves, in proportion as the stream of improvement is let in upon them by the removal of more palpable obstructions. Such, for instance, are the mutual antipathies of race, the backwardness of the Turks in knowledge of every description, their general unfitness for competition with their Christian fellow-subjects, the consequent fewness of those who are properly qualified for office, and the scarcity of carriageable roads and of internal water communications. To these may be added, the extravagance of domestic establishments, the dependence of men in power on a corrupt class of money makers, the enervating influences of the harem, and the limited command of numbers for military service.

Here is a formidable array of difficulties, it must be admitted, but not an insurmountable one, if I am right in asserting that power enough exists in the Government to remove the foremost of them, and to open the way for time and circumstance to dispose of the rest. Such is the conviction which may fairly be entertained as a rational probability, not indeed susceptible in all respects of logical proof, but nevertheless recommended as a basis of conduct by many forcible considerations, and by the most urgent of all, necessity and self-preservation.

The real causes of this Empire's weakness, as I have already intimated, are

the remains of those false exclusive principles of government which, equally in a social, an administrative, and an international point of view, accelerated the exhaustion of its original strength, and prevented it from conforming in time to the requirements of an altered relative position by introducing needful improvements and developing its natural resources. What little was done in those respects before the overthrow of the Janissaries enabled the Porte, with occasional assistance from abroad, to prolong a discreditable and existence in spite of its disastrous wars and still more disastrous internal commotions. Greece, Adrianople, and Egypt, were the stepping-stones to that change of policy which, notwithstanding the numerous motives for its adoption, had previously extended but little, if at all, with the exception of quarantine, beyond the army. To the principles proclaimed at Gulhané, however imperfectly carried out, the Porte is, no doubt, indebted for a certain degree of advancement, by means of which its subjects have been relieved, in part, from the old system of oppression, and the Porte itself has acquired a stronger hold on the sympathies of Christendom, and a better direction towards the revival of its prosperity.

But this stage of improvement being reached under circumstances of financial embarrassment, of administrative corruption, and very defective knowledge, added to much that remains of religious prejudice and habitual tyranny, there is room to fear that the hopes and exertions which I have encouraged, will evaporate in palliatives and partial expedients, affording, indeed, some local or temporary relief, but wholly ineffectual for the accomplishment of any great or permanent result. The united wants and opportunities of the present juncture ought, in reason, to have the effect of overpowering all objection and to impose, as a necessity, that efficient and comprehensive system of reform which few, except Reshid Pasha and his immediate partizans, have any serious inclination to accept. Unfortunately, the lever which is most needed is exactly the one which it is the most difficult to command. I have looked in vain to the Sultan, and even to his Minister, for that degree of resolution and firmness which is indispensable for confronting the opposition of interested parties, and carrying a new system of policy into practical effect. It would seem that the fear of laying himself open to censure by any striking innovation, operates as powerfully on the Sultan's mind as a certain timidity of character and natural delicacy towards his Sovereign operate on that of Reshid. The influence and advice of this Embassy, which have not been spared in combating these weaknesses, have had more than one predisposing circumstance in their favour; but, unhappily, no proportional success has hitherto accrued. This is the more surprising, as the necessities, on which I originally founded my suggestions, are becoming daily more apparent. The financial part of them has even received a signal testimony from the Porte's own bankers, whose interests have long been engaged in maintaining the present system.

I may still, without inconvenience, recommend any separate measure of good promise to the Porte, and submit such further information as may come in aid of my previous advice; but the main and ultimate object of our solicitude can hardly be realised without a recourse to stronger and more imposing means than any which I have hitherto employed.

If any such means be within our reach, it is fitter for your Lordship than for me to estimate the expediency or opportuneness of employing them. My very imperfect reflections on the subject have led me to an alternative which I rather put forward at present as an element of deliberation than as a choice of means designed for immediate application. Of the two eventual modes of proceeding which it comprises, one would be in the exclusive competency of Her Majesty's Government; the other, to ensure success, might require a concurrence of two or more of the leading Powers of Europe. In neither case would there necessarily be any departure from the most friendly tone.

Her Majesty's Government empowering me to repeat and enforce the substance of my recent counsels to the Sultan in the form of a confidential note addressed to the Porte, might further instruct me to seek an audience by the Queen's command, for the purpose of expressing satisfaction at the gracious reception given to me on a later occasion, and an earnest hope on Her Majesty's part that the Ottoman Ministers would be commanded to take my note into their enlightened and effective deliberation. Considering the probable results of such a step, I should say that at best it would be more likely to yield a partial than a complete success.

In the latter hypothesis it would perhaps be necessary to give a more decided character, as well as a collective form, to the proposed communication. The Representatives of the concurring parties might be authorized to declare the anxious desire of their respective Governments that Turkey should continue to advance in all those improvements which are best calculated to associate her with the general interests and sympathies of Europe, and to call forth her productive energies; that measures should be taken to perpetuate the happy result of the Sultan's successful military operations in those parts of his dominions where a rebellious spirit had been lately manifested; and that the tranquillity of his Empire should be consolidated, and the loyal services of all classes of his subjects be secured to his throne, by extending impartial justice and an equality of civil rights to every religious community alike.

This recommendation might be grounded on the marked increase of actual and prospective intercourse between the Sultan's dominions and other commercial countries; on the submissive conduct and enlarged acquirements of the Porte's Christian subjects since the establishment of Hellenic independence; and on the title to a friendly interference for this object of justice and benevolence derived by the Powers of Christendom from their late spontaneous engagement to respect the integrity of the Sultan's Empire. How far the returning tranquillity of Europe, or the relations of the several leading Powers with each other, may be likely to prove eventually favourable to an experiment of this kind, it is not for me to determine. A conjecture, however, may be hazarded, that if it were once adopted by the Western Powers, it would hardly be left to their separate direction by the Northern.

Recurring for a moment to the first alternative, I would venture to observe that its success might be considerably promoted if the suggestions of Her Majesty's Government were to be accompanied with some distinct assurance to the Sultan of support in cases of emergency from without, and a clearer opening for that eventual reform of the Capitulations at which I have hinted in former parts of my correspondence, and on which the Porte's attention is naturally and justly fixed with increasing interest. An engagement of this kind would, in the former respect, be a mere embodiment of obligations virtually existing in the very nature of our relations with Turkey, and, in the latter, little more than an admission of that approaching necessity which social progress and mutual convenience have begun already to indicate.

The growing importance of this country in all that relates to the highest interests of society, taken in its simple or in its most complex signification, may, I trust, excuse me for having been carried into greater length than I had anticipated when entering on a subject so frequently treated before. To my apprehension the undeniable importance of the question is greatly increased by the circumstances in which this Empire is placed. These circumstances concur, upon the whole, to require or to promote the establishment of a real effective system of reform, but their concurrence is rather fortuitous than durable. Whatever personally regards the Sovereign and his Ministers, whatever more generally relates to passing occurrences and fluctuating interests, carries with it everywhere a certain degree of instability. Here emphatically such considerations constitute the springs of action and regulating influences of the State.

In writing to your Lordship it would be worse than idle for me to enter more deeply into particulars. I have rather to apologise for the zeal which has led me so far already; yet knowing how constantly your Lordship's attention is directed to all that concerns the public service, the interests of humanity, and the welfare of Europe, I am confident that neither excess nor deficiency on my side will prevent the whole of the question from receiving a deliberate and impartial consideration on yours. Whenever the moment for a final determination shall be thought to have arrived, the wisdom of Her Majesty's Government will, no doubt, decide for the best; and in the meanwhile it will be my duty to convey to your Lordship such further light as incidents and observation may throw upon the subject.

I have, &c.

(Signed) STRATFORD CANNING.

No. 13.

Sir Stratford Canning to Viscount Palmerston.—(Received April 1.)

(No. 84.)

My Lord, *Constantinople, March* 18, 1851.

THE Prussian Envoy at this Court did me the honour a few days ago to call and communicate to me the despatch of which a copy, politely accorded to my request, is inclosed herewith.

Your Lordship will perceive that it is an instruction addressed by Baron Manteuffel to Count Pourtalès by order of the King of Prussia, and I venture to draw your Lordship's attention to it, as evidence of the importance which His Majesty never ceases to attach to the extension of religious liberty and the maintenance of the Protestant interests in this country.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure in No. 13.

Baron Manteuffel to Count Pourtalès.

M. le Comte, *Berlin, ce 9 Février*, 1851.

VOTRE rapport politique No. 5 du 22 Janvier qui, ainsi que les numéros précédents, n'est exactement parvenu, a donné une grande satisfaction au Roi. L'intérêt particulier que Sa Majesté a de tout temps voué à la situation des Rayahs Protestants de l'Empire Ottoman, vous est suffisamment connu. Le Roi apprécie donc pleinement l'importance du firman qui, en accordant à ces Rayahs le droit d'élire un Vekil, leur donne, comme vous dites avec raison, le droit de cité en Turquie. Sa Majesté a été charmée d'apprendre que cet heureux résultat a été principalement par l'influence de Sir Stratford Canning, qu'elle connaît et estime beaucoup, et c'est d'ordre exprès du Roi que je vous invite, M. le Comte, à exprimer à M. l'Ambassadeur d'Angleterre la sincère reconnaissance de notre auguste Maître.

La mesure dont il s'agit est un nouveau témoignage à l'esprit de tolérance et d'équité qui préside aux Conseils du Divan, et vous répondrez aux intentions du Gouvernement du Roi en faisant savoir aux Ministres de Sa Hautesss que nous rendons justice à leur marche sage et éclairée.

Recevez, &c.

(Signé) MANTEUFFEL.

No. 14.

Viscount Palmerston to Sir Stratford Canning.

(No. 93.)

Sir, *Foreign Office, April* 7, 1851.

I HAVE to acquaint your Excellency that Her Majesty's Government have derived much satisfaction from the testimony borne to your Excellency's exertions in behalf of the Protestant subjects of the Porte, in the despatch from the Prussian Minister for Foreign Affairs to the Prussian Minister at Constantinople, of which a copy was inclosed in your despatch No. 84 of the 18th of March.

I am, &c.

(Signed) PALMERSTON.

No. 15.

Viscount Palmerston to Sir Stratford Canning.

(No. 160.)

Sir, *Foreign Office, June* 24, 1851.

YOUR Excellency will have learnt from Mr. Vice-Consul Clapperton that a serious rising against the Christians was expected to take place at Adana, and I have no doubt that you have suitably represented to the Porte the necessity of taking the most vigorous measures for preventing the recurrence of any such outrages as those of which Aleppo was lately the theatre.

The Turkish Government would do well to consider whether the spirit of fanaticism which leads to these disorders is not secretly encouraged by influences whose object is to make a breach between the Porte and the liberal and enlightened Governments of Europe.

I am, &c.

(Signed) PALMERSTON.

No. 16.

Viscount Palmerston to Sir Stratford Canning.

(No. 162.)

Sir, *Foreign Office, June* 24, 1851.

MR. WOOD has transmitted to me a copy of his despatch to your Excellency No. 16 of the 23rd ultimo, respecting an attempt which has been made to remove two Christian children from the custody of their Christian father, and to place them in charge of their mother, who had embraced Islamism, with a view to the ultimate conversion of the children to their mother's adopted creed.

Mr. Wood, it appears, succeeded in obtaining the release of one of the children, but the authorities of Damascus refused to give up the other.

I have to instruct your Excellency to represent this matter to the Porte, and to ask for orders that the younger child may be given back to his father, to whom he must be considered as rightfully belonging; and your Excellency will solemnly warn the Turkish Ministers of the dangers they would bring upon their country and their creed, if they were to give encouragement to that spirit of Mussulman fanaticism which has made itself manifest in the transaction reported by Mr. Wood.

If this spirit should be allowed to prevail in Turkey, it would rouse the indignation of all the nations of Christendom.

I am, &c.

(Signed) PALMERSTON.

No. 17.

Viscount Palmerston Sir Stratford Canning.

(No. 165.)

Sir, *Foreign Office, June* 26, 1851.

YOUR Excellency will have received from Mr. Consul Sandison a copy of his report on the local administration and condition of the District of Broussa in the year 1850-51; but for convenience of reference I transmit to you herewith two extracts from it relating to matters in regard to which Her Majesty's Government consider it desirable that you should make a representation to the Porte.

The first of these extracts relates to the system under which timber is transported on account of the Government from the interior to the port of embarkation; and I have to instruct your Excellency to observe to the Turkish Government, that while they are urging Abbas Pasha of Egypt to put an end to forced labour without payment in Egypt, they seem to have overlooked this

system of forced labour without payment for the transport of timber in the District of Broussa.

The second extract relates to the difficulty felt by the Rayah community of Broussa in obtaining sites for building, and it appears to Her Majesty's Government that it would be an improvement entirely in the spirit of the Sultan's liberal treatment of his Christian subjects, and an indulgence that would be gratefully felt by them, if the Porte were to allow Christians of all sects to extend the limits of their quarters in towns, or to occupy houses beyond those limits, as necessity for doing so may arise.

I am, &c.
(Signed) PALMERSTON.

No. 18.

Sir Stratford Canning to Viscount Palmerston.—(Received July 7.)

(No 201.)

Therapia, June 18, 1851.

My Lord,

I AVAIL myself of the present opportunity to transmit to your Lordship in copy an official note which I lately presented to the Porte, in the hope of obtaining some remedy against those remains of religious persecution which fall occasionally under my notice, and for which I find it so difficult to obtain adequate redress, though I believe the time to be now arrived when the Sultan's Ministers might complete without danger or serious inconvenience the more enlightened system of policy adopted some years ago by their predecessors at the requisition of Her Majesty's Government in concert with that of France. It may unhappily be presumed that for one instance which comes to my knowledge of sufferings occasioned by religious fanaticism, there are several which never transpire beyond the precincts of the remote town or secluded village where they occur. If the Porte could be induced to adopt more stringent measures of repression on the spot, and to displace those bigoted magistrates and members of Provincial Councils who counteract and often control the Sultan's immediate representative, there would be less taste for displaying superstitious zeal at the expense of humanity.

It is not to be expected that the Porte will give any formal reply to my note. But the serious manner in which I have drawn attention to the existing cases of religious fanaticism will doubtless produce a tacit effect, and strengthen the hands of those members of the Government who, together with the Sultan, are sincerely averse to every indulgence of fanatical animosity.

I have, &c.
(Signed) STRATFORD CANNING.

Inclosure in No. 18.

Sir Stratford Canning to Aali Pasha.

Therapia, June 6, 1851.

THE Undersigned has the honour to recommend what follows to the peculiar attention of his Excellency the Ottoman Minister for Foreign Affairs.

Several years have elapsed since His Imperial Majesty the reigning Sultan, moved as much by his own generous disposition as by a regard for friendly representations, abolished capital punishment on account of religion throughout his Empire, and pledged his sovereign word, with reference to the same cause of persecution, that even those of his subjects who were not of the Mussulman faith should be treated universally with justice and benevolence. Agreeably to that solemn engagement no apostate has lately suffered death under the sanction of authority, and some practical improvements have been introduced into the treatment of Christians summoned on religious grounds before the Turkish magistrate. Proceedings, however, which it is difficult, if not impossible, to reconcile with the laws of justice and humanity, continue to be allowed, and sacrifices unworthy of an enlightened Government are still unhappily made to

fanaticism and its attendant spirit of persecution. Persons accused of having changed their religious principles are thrown into prison, or transported to the capital from remote provinces at much cost and hazard. Children incapable of discerning right from wrong are not unfrequently trepanned into Islamism by artful intrigues, and restrained by magisterial coercion from abiding in the faith of their parents. Parents themselves are sometimes deprived of their children, and sometimes empowered to retain them, in flagrant violation of the rights of conscience. Cases of this and of other kinds, more or less bearing a character of bigotry and persecution, and clearly militating against the Sultan's promises, have been occasionally brought by this Embassy to the knowledge of the Porte. A certain degree of attention has assuredly not been withheld from such representations, and it may perhaps be stated with truth, that in the plurality of instances relief, if not redress, has been given.

But there is, nevertheless, much need of further improvement. Not only do the evils already pointed out continue to operate in the provinces, but the Government itself does not carry out its own principle of forbearance with sufficient vigour and consistency. The consequences of this remissness, besides being injurious to the victims of a misguided zeal, encourage among the people those very dispositions which it is naturally the object of a reforming Government to correct. Mutual animosities still prevail among the classes of different creeds, and those who most need protection look for it in the sympathies of some foreign nation or of some encroaching Power.

The time is come when the Porte may fairly be expected to pursue a more decided course in the direction of its declared policy. There is no longer any sufficient motive for temporizing. Reason and Humanity have shot their beams into the strongholds of fanaticism. The Sultan's authority has overpowered the force of antique prejudice, even at Aleppo or Damascus. Measures calculated to remove what remains of the old exclusive system may now be taken with perfect safety. Attempts at persecution may be put down with ease on the spot. The imprisonment, or transfer to Constantinople, of persons accused of irreligion or apostacy, is become a wanton and needless act of cruelty. The Mushir of a province, or Mutesellim of a city, has only to be duly instructed and supported by the Supreme Government, in order to protect the rights of conscience in all that is essential to their exercise. Too much is at present left to the discretion or pleasure of the individual in office, who naturally seeks to guard his own responsibility by referring to the Medjlis or to the Porte.

There is at this moment the case of an Armenian woman, who, having apostatized to Islamism, pretends to oblige her two children, both of tender age, to follow her example, notwithstanding the unwillingness of their Christian father to renounce his claim. The whole family has been brought up from Sivas to Constantinople on this account.

Another and very painful case is pending at Damascus. The mother, a Greek, having renounced her Christian faith for Islamism, has attempted to take away her children from their father, whom she had deserted. The father was cast into prison—the children were torn by violence from his protection. Though the eldest son has been since given up, the youngest, a boy of seven years old, was handed over to the mother to be educated as a Mussulman, in spite of his tears and resistance. An extract of the Consul's report is annexed hereto.

Such outrages against nature and morality discredit the religion which sanctions and the Government which allows their commission. The state of society in which they can take place with impunity is altogether unsound and dangerous. The Porte will do well to amend it without any unnecessary delay.

The Undersigned, &c.

(Signed) STRATFORD CANNING.

No. 19.

Sir Stratford Canning to Viscount Palmerston.—(Received July 7.)

(No. 202.)

Therapia, June 18, 1851.

My Lord,

IF the information conveyed to Mr. Vice-Consul Clapperton be correct, a conspiracy has lately been formed at Adana for a massacre of the Christian population at that place or in its neighbourhood. Immediately on the receipt of his despatches I made known their contents to Aali Pasha, who submitted them next day to the Council, and obtained a decision adopting my suggestion that reinforcements should be forthwith sent to the scene of danger under the command of a superior officer instructed to arrest the conspirators, to protect the Christians, and, in case of any overt act, to punish the offenders.

Scarcely had this decision been taken, when the Government, as Aali Pasha informed me, received an official report from Adana, attributing the alleged plan of massacre to the credulity of the French Vice-Consul, and utterly denying the correctness of the charge. The Porte, in consequence, altered its plan of proceeding, and determined on sending down an officer of superior authority and character, without any additional troops, but with powers to act according to circumstances in the sense of the intended instructions.

All things considered, I am not disinclined to acquiesce in this arrangement, as one that will probably be found sufficient to meet the supposed danger. What I regret is, that several days have been allowed to elapse without dispatching the officer in question, or even appointing him; and it is to no purpose that I have endeavoured to obtain a more prompt execution of a measure adopted as necessary by the Porte itself.

Meanwhile I have written to inform Mr. Clapperton of what has occurred between me and the Turkish Ministers. My despatch will pass, under flying-seal, through Mr. Suter's hands; and I hear from Aleppo that Her Majesty's ship "Frolic" was about to appear off the coast of Tarsous.

I have, &c.

(Signed) STRATFORD CANNING.

No. 20.

Sir Stratford Canning to Viscount Palmerston.—(Received July 7.)

(No. 203.)

Therapia, June 18, 1851.

My Lord,

A RECENT despatch from Mr. Wood respecting the converts at Hasbeya, induces me to transmit herewith, in copy, for your Lordship's information, a circular which I addressed some little time ago to such of Her Majesty's Consuls as were likely to have any communities of Protestants, however small, within their respective Consulates. Mr. Wood is one of the Consuls to whom I directed that circular to be sent; but there was hardly time for him to have received it before the date of his despatch, which, as it appears to have been sent home, is probably by this time in your Lordship's office.

I was in no hurry to circulate copies of the Sultan's firman, because I thought that the interests of those whom it immediately concerned would be more effectually promoted by avoiding all causes of irritation, and leaving an interval for the abatement of those jealous feelings which the protection so fully accorded to a new class of converts in this country was calculated to excite.

I hope that the tone, as well as the substance, of my instruction to the Consuls will meet with your Lordship's approval.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure 1 in No. 20.

Circular.

Constantinople, April 30, 1851.

Sir,

I SEND inclosed, herewith, for your information, a lithographed copy and English translation of an Imperial firman which was issued at my suggestion some months ago for the purpose of establishing the Sultan's Protestant subjects as a separate community, invested with the same privileges as those enjoyed by the more ancient Rayah communities in this Empire. The object of this firman was not only to secure to the Protestant Rayahs their right of conscience and freedom from religious persecution, but also to put an end to those conflicting pretensions which occasionally broke out into a breach of the peace, and gave much trouble to the Ottoman authorities.

It is to be hoped that the Sultan's pleasure, as now irrevocably declared, will receive a full and general execution wherever there is a congregation of Protestants, more or less numerous, throughout His Majesty's dominions, and that the intercourse necessary for that purpose will be established on a proper footing between the Protestant agent and the principal functionary of the place. The Protestants, enabled to enjoy the free exercise of their worship with those essential adjuncts for which the firman has provided, will, no doubt, be careful to avoid all unnecessary collision with the Church from which they have seceded, and to manifest a grateful and affectionate loyalty towards the Sovereign who has so generously vindicated their rights. The interest which I cannot but feel for their continued tranquillity and welfare, will be so readily partaken by you that it is almost unnecessary for me to recommend them to your observation and friendly offices. In employing the latter on any occasion which may require them you will remember that any kind of interference in such matters on your part is liable to excite jealousy in a greater or less degree, and that it can seldom be efficiently exercised without opportuneness and discretion.

I am, &c.

(Signed) STRATFORD CANNING.

Inclosure 2 in No. 20.

Firman.

(Translation.)

MOST honoured Vizier, Illustrious Counsellor, Maintainer of the good order of the world, Director of public affairs with wisdom and judgment, Accomplisher of the important transactions of mankind with intelligence and good sense, Consolidator of the edifice of Empire and of glory, endowed by the Most High with abundant gifts, and Mushir at this time of my gate of felicity, my Vizier, Mehmed Pasha; may God be pleased to preserve him long in exalted dignity!

Let it be known on receipt of this my noble rescript that—

Whereas those of my Christian subjects who have embraced the Protestant faith have suffered inconveniences and difficulties in consequence of their not having been hitherto placed under a separate and special jurisdiction, and in consequence of the patriarchs and primates of their old creeds which they have abandoned not being naturally able to administer their affairs.

Whereas in necessary accordance with my Imperial solicitude and benevolence towards all classes of my subjects, it is contrary to my Imperial pleasure that any class of them should be exposed to trouble, and whereas by reason of their faith the aforesaid Protestants for a separate community, it is in consequence my Royal pleasure that measures be taken for the sole purpose of facilitating the administration of their affairs, so that they may live in peace, quiet, and security, let them a respectable and trustworthy person, chosen by themselves from among their own number, be appointed, with the title of "Agent of the Protestants," to be attached to the Department of the Minister of Police. It shall be the duty of the Agent to take charge of the register of the members of the community, and which is to be kept at the Police Department. The Agent is to register therein all births and deaths. All applications for passports and marriage licenses, and on those special affairs of the community which are

to come before the Sublime Porte, or any other department, are to be made under the official seal of the Agent. The present Royal and August Edict has been especially granted and issued from my Imperial Chancery for carrying my pleasure into execution; hence thou, the above indicated Mushir, shalt carry the preceding Ordinance into scrupulous execution, conformably with the explanations given. As, however, the assessment of taxes and the delivery of passports are subject to specific regulations, thou shalt not permit anything to be done in contravention thereto; thou shalt not suffer any tax or haratch to be required of the Protestants for marriage licences, or for registration; thou shalt be careful that, like unto the other communities of the Empire, every facility and required assistance be afforded to them in all their affairs, and in all matters concerning their cemeteries and places of worship; thou shalt not permit any interference whatsoever on the part of any other community with their rites or with their religious concerns, nor, in short, with any of their affairs, either secular or religious, in any manner whatsoever, in order that they may be enabled to exercise the usages of their faith in security; thou shalt not suffer them to be molested one iota in these or in any other matters; and thou shalt be careful and attentive to maintain them in the desired quiet and security. They are to be permitted to make those representations to the Sublime Porte which it may be necessary to make concerning their affairs, through their Agent.

After thou hast taken due cognizance of these matters, thou shalt cause the present noble rescript to be registered in the proper quarter, and shalt cause it to be confirmed in the possession of the aforesaid subjects, and thou shalt be careful that the high provisions thereof be always carried into due execution. Thus be it known unto thee, giving full credence to the Imperial Signet.

Done in the second decade of the sacred month of Moharrem, in the year of the Hegira 1267, at Constantinople the well-guarded.

No. 21.

Viscount Palmerston to Sir Stratford Canning.

(No. 187.)

Foreign Office, July 15, 1851.

Sir,

I HAVE to acquaint your Excellency that Her Majesty's Government approve the note which you have addressed to the Porte, and of which a copy is inclosed in your despatch No. 201 of the 18th ultimo, with the view of calling its attention to the instances of religious persecution which occasionally occur in different parts of Turkey.

I am, &c.

(Signed) PALMERSTON.

No. 22.

Sir Stratford Canning to Viscount Palmerston.—(Received July 19.)

(No. 221.)

Therapia, July 4, 1851.

My Lord,

I AM informed that M. de Lavalette, on his passage through Rome, was requested by the Pope to employ his good offices for the settlement of a question concerning the appointment and consecration of five Armenian Bishops for the respective dioceses of Angora, Erzeroom, Artoin, Trebizond, and Broussa. The Porte and the Catholic community of Armenians had both taken exception to the absolute appointment of these prelates by the Patriarch. The Porte objected on the ground of its claim to know something of the nominees, inasmuch as they become members of the Municipal Councils, in virtue of their episcopal dignity. The community objected on the ground of its right to present three candidates for each vacancy, out of which the Court of Rome might make a selection of one.

These differences have been composed for the present by a memorial given in to the Porte by the Armenian Patriarch at the suggestion of the French

Envoy. The point of the memorial is an admission that irregularities occurred in the late appointment, concluding with a promise that arrangements shall be made in future for a more regular course of proceeding between the Patriarch and the community.

This interference of the French Envoy, though not, I believe, invested with any formal character, is, perhaps, not altogether unworthy of your Lordship's notice.

I have, &c.

(Signed) STRATFORD CANNING.

No. 23.

Viscount Palmerston to Sir Stratford Canning.

(No. 193.)

Foreign Office, July 21, 1851.

Sir,

I HAVE to acquaint your Excellency that Her Majesty's Government entirely approve the instruction which you have addressed to Her Majesty's Consuls in Turkey, and of which a copy is inclosed in your despatch No. 203 of the 18th of June, respecting the firman recently issued by the Sultan in favour of his Protestant subjects.

Her Majesty's Consuls should avoid any interference in regard to the Protestant converts which, by the manner in which it was made, might be misinterpreted as implying a claim on the part of the British Government to assume, in regard to the Protestants, that objectionable right of protection which France and Russia claim in regard to Catholic and Greek Rayahs. But Her Majesty's Consuls should nevertheless carefully watch the manner in which the Sultan's firman is carried into execution; and in any instance in which its provisions are neglected or broken through, they should address friendly representations to the local authorities, and should, at the same time, make a full report of the circumstances of the case to your Excellency, in order that you may, without loss of time, bring the matter under the notice of the Porte.

As this firman was obtained by British influence, it is the duty as well as the right of the British Government and its agents, to see that the privileges which the firman grants, are really and practically enjoyed.

I am, &c.

(Signed) PALMERSTON.

No. 24.

Sir Stratford Canning to Viscount Palmerston.—(Received August 5.)

(No. 226.)

Therapia, July 15, 1851.

My Lord,

IN one of your recent instructions to me, your Lordship directs my attention to the expediency of rather recommending separate measures of improvement to the Turkish Ministers, than any combined plan or comprehensive system of reform. Such is, in fact, the course I have practically pursued since Reshid Pasha avowed his inability to obtain the adoption of a loan, which formed the basis of my last year's suggestions to the Sultan, and since His Majesty himself, under the influence of corrupt advisers, manifested a decided repugnance to that part of the proposed scheme. I cannot indeed say that I have seen any reason to change my opinions in that respect. The necessity of embracing a complete system of measures, and carrying it resolutely, though gradually, out, by means of borrowed capital in the outset, becomes, on the contrary, more evident with every day's experience. What has really decided my conduct is, want of power to remove the weak scruples prevailing in high quarters, and a conviction that time and circumstance can alone, as they probably will in due season, do justice to the soundness of my counsels.

The separate measures of superior practical importance which I have more

particularly endeavoured to press forward of late, are, the extension of the new principles of criminal procedure to all parts of the Empire, the formation of a national bank on principles of fair dealing and public confidence, the introduction of a more humane system of prison discipline and accommodation, the promotion of a searching inquiry into the administrative abuses in the Provinces by means of Imperial Commissioners, and an improvement of the works which defend the approaches to Constantinople.

Referring to these five measures in the order wherein they are here placed, I have to state that, although the Porte's assurances with respect to criminal procedure will, probably, be realized at no distant period, I have hitherto looked in vain for any ostensible step, on its part, to warrant that expectation.

More progress has been made towards the establishment of an efficient bank, and I have reason to believe that the greater part of my amendments have been admitted. Some serious difficulties remain, nevertheless, to be surmounted, and it is the opinion of practical men that the project, as it now stands, will not be found equal to the proposed objects without a considerable increase of capital and better security for an honest administration of the establishment.

The question of prison improvement has not yet advanced beyond a favourable reception of my suggestions and the papers which accompanied them.

The Imperial Commissioners are still pursuing their inquiries in Albania, Bulgaria, and Asia Minor. Those inquiries, properly directed, may be eventually productive of much benefit to the Government, and much relief to its subjects; but whether they will be carried through with a sufficient degree of integrity, zeal, and resolution, is a question which nothing but the result can determine.

With respect to the fortifications of the Bosphorus, I beg to refer your Lordship to the accompanying papers, communicated to me in confidence by the Grand Vizier. They do not say much for the foresight or activity of those who are charged with the defence of the capital, nor have I concealed from Reshid Pasha the feelings of disappointment, and, in some respects, of surprise, which their respective contents, especially when compared with each other, are calculated to awaken.

I have, &c.
(Signed) STRATFORD CANNING.

Inclosure 1 in No. 24.

Memorandum of Repairs and Improvements to Batteries at the Dardanelles.

(Traduit du Turc.)

Canal de la Mer Blanche:—Constructions, &c., sans frais, en employant des Soldats, pendant le quatre dernières années.

UNE caserne à la Batterie de Tzemenlik.

On bâtit un appartement dans la place d'armes de la Batterie de Pasha pour le Lieutenant du Commandant-Général.

On a réparé les fondements sur lesquels reposent les canons, ainsi que les parapets et les embrasures de la Batterie de Nagarà, et l'on y a bâti un magasin de munitions.

A l'endroit appelé Maltepé on a construit une batterie et un magasin pour du charbon.

A la batterie de Kiossé-Bournou on a réparé les fondements sur lesquels reposent les canons, les parapets, les embrasures et les tours, et l'on y a construit un magasin pour des munitions.

On a réparé la batterie, la place d'armes, ainsi que les chambres des officiers, qui sont sur une colline derrière la susdite batterie de Kiossé-Bournou.

A la forteresse de Kilid-el-Bahre, attendu que la porte est au-dessus du niveau du terrain, on a pratiqué un passage avec une muraille ayant des deux côtés des garde-forces, et les talus des grosses pièces d'artillerie qui sont sous des voutes ont été garnis de gazon.

Il y avait un terrain joignant le magasin à poudre de la Batterie de Namaz-Ghiah; pour mettre ce magasin à l'abri du danger dont il était menacé, on a pris le terrain et l'on est après à y construire une batterie à la distance de 400 pics.

On a réparé les fondements sur lesquels reposent le canons, ainsi que les parapets et les embrasures de la Batterie de Pasha, et l'on y a bâti un magasin de munitions et une place d'armes.

Tous les fondements sur lesquels reposent les canons de la Batterie de Tzemenlik ont été réparés, ainsi que les parapets et les embrasures, et l'on y a construit quelques édifices en guise de magasins et de hangars.

A la Batterie de Tzemenlik on a creusé un fossé derrière la caserne qui a été bâtie l'année passée. On y a fait un talus de campagne, un jardin, un canal, &c.

Derrière la caserne de la Batterie de Tzemenlik, il y avait une écurie des chameaux de feu Mustafa Pacha. Cette écurie avait été achetée en cachette, par le Consul d'Angleterre; mais d'après quelques considérations que la contiguité de cette écurie avec le Fort faisait naître, elle a été rachetée moyennant la somme de 350 piastres.

Il a été envoyé de Tophana, savoir:—

A la Batterie de Pasha	..	..	8
A la Batterie de Namaz-Ghiah	..	..	8
Canons Paixhans	..	..	16 pièces.

Inclosure 2 in No. 24.

Memorandum of Repairs and Improvements to Batteries at the entrance of the Black Sea and the Bosphorus.

(Traduit du Turc.)

Liste descriptive des Baraques et autres constructions qui ont été faites, ainsi que des Fortifications qui ont été faites sans frais en employant des Soldats, par l'ordre du Sultan, dans les quatre dernières années, dans le Canal de la Mer Noire.

LES baraques et les parapets de terre de la Batterie de Kioy Bashi ont été réparés.

Les baraques et les parapets de terre de la Batterie d'Aghatz Alti ont été réparés.

On a bâti de nouvelles baraques et réparé les parapets de terre de la Batterie de Kiretz-Bournou.

Les baraques et les parapets de terre de la Batterie de Mezar-Bournou ont été réparés.

La caserne du Fort de Telli-Tabia a été réparée à neuf; et l'on y a bâti un magasin à poudre, en pierres.

Au Fort de Roumèli-Cavak on a réparé les parapets, et l'on a fait des fondements pour huit autres canons.

On a réparé une tour en pierres située près du Fort de Caribtzé.

La caserne située dans l'enceinte de la Forteresse du Fanal de Roumélie a été réparée à neuf.

A Riva on a bâti une nouvelle caserne et un magasin de munitions; on a réparé quelques endroits à la forteresse, et l'on a construit un pont-levis pour aller au fossé qui est devant la porte.

On a bâti des fondements pour y asseoir neuf pièces d'artillerie au Fort de Filbournou; plus, une cuisine, un parapet en pierres. On a aussi réparé un magasin de munitions.

A la Forteresse de Madjar on a garni de gabions les parapets de terre, et de gazon les talus.

On bâtit à Telli-Tabia doubles parapets.

Aux batteries de Sandjak-Alti et de Papazbourni les parapets ont été mis sur un meilleur pied.

Ont été envoyés à Tophana, comme étant en mauvais état, vingt pièces d'artillerie, savoir :

De Rouméli-Cavak	6	
D'Anatoli-Cavak	12	
De Madjar	2	
Canons		20

Ont été envoyés de Tophana, savoir :

A Rouméli-Cavak	6	
A Telli-Tabia	3	
A Anatoli-Cavak	9	
Canons Paixhans. . ..		18
A Rouméli-Cavak	4	
A Telli-Tabia	8	
A Anatoli-Cavak	1	
Canons de gros calibre ..		13
Total		31

No. 25.

Viscount Palmerston to Sir Stratford Canning.

(No. 214.)

Sir, *Foreign Office, August* 14, 1851.

IN conformity with an address to the Queen from the House of Lords, I have to instruct your Excellency to report to me, for the information of Her Majesty's Government, whether, in the country in which you reside, any, and if any what, facilities are afforded for the erection of Protestant chapels, and for the establishment and regulation of Protestant burial-grounds.

Your Excellency will also report to me what laws are in force in Turkey touching the exercise of the Protestant religion by natives or foreigners.

I am, &c.

(Signed) PALMERSTON.

No. 26.

Viscount Palmerston to Sir Stratford Canning.

(No. 227.)

Sir, *Foreign Office, September* 5, 1851.

MR. CONSUL KERR has transmitted to me copies of his despatches Nos. 31 and 33, respecting the conduct pursued by the authorities in the Island of Cyprus, towards persons apostatizing from Islamism; and I have to instruct your Excellency to state to the Turkish Government that Her Majesty's Government feel confident that the Porte will deem it necessary to put an end to proceedings which, if allowed to continue, would cast a stain upon the good faith of the Turkish Government; and you will point out that if the Turkish officers who are now in authority at Rhodes and in Cyprus do not choose to act in conformity with the humane intentions of the Sultan, the Turkish Government will no doubt have recourse to the obvious remedy, namely, the dismissal of those disobedient officers, and the appointment of others who may better know how to perform their duties.

Her Majesty's Government are convinced that the Turkish Government must be aware that the time is gone by when Christian Europe could see with indifference the persecutions of Christians on account of their religious opinions; and as the Porte thinks it essential for the interests and safety of the Turkish Empire that Turkey should be deemed one of the European Powers, and that

it should be an element in the general balance of power in Europe, the nations of Christendom have a right to expect that fanatical persecution of Christians shall cease in Turkey, and that no persons shall in Turkey be punished or molested in consequence of their religious opinions, whether those opinions may have been originally imbibed or may have been adopted upon conversion.

I am, &c.

(Signed) PALMERSTON.

No. 27.

Sir Stratford Canning to Viscount Palmerston.—(Received October 2.)

(No. 283.)

My Lord, *Therapia, September* 17, 1851.

THE Porte professes to know nothing of the indemnity ordered, according to Mr. Werry's statement, to be levied on the Mussulman insurgents at Aleppo, for the benefit of those who were persecuted and plundered by them. The discrepancy, however, is of little consequence, as no indemnity is forthcoming. The spiritual heads of the several Christian sects at Aleppo have addressed me on the subject, and I have again brought the question of indemnity under the consideration of the Turkish Ministers. I performed this duty by means of an instruction to Mr. Pisani, which is forwarded herewith in copy, for your Lordship's information.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure 2 in No. 27.

Sir Stratford Canning to Mr. F. Pisani.

Monsieur, *Therapia, le* 10 *Septembre*, 1851.

UNE année à peu près s'est écoulée depuis l'insurrection des Musulmans à Alep. Cet acte de rébellion avait sa source dans le désir d'empêcher la mise en exécution de la Loi de Recrutement. On a désobéi au Sultan pour ne pas fournir son contingent de soldats d'après le nouveau réglement. Les fanatiques, excités par la soif du pillage et par leur haine des Chrétiens, se sont empressés de profiter de l'occasion. Le sang des Rayahs a coulé; leurs maisons, leurs églises, ont été incendiées; leurs propriétés de toute espèce ont été pillées. Aussitôt que la nouvelle de ces forfaits est arrivée à la capitale, la Porte, agissant d'après la volonté du Sultan, a pris ses mesures pour le rétablissement de l'ordre, pour la punition des coupables, et pour la mise en exécution de la Loi de Recrutement. Elle a aussi donné les promesses les plus positives que les effets pillés seraient autant que possible restitués, et que les Rayahs et d'autres victimes de la fureur populaire seraient indemnisées pour la perte de ceux qu'il serait impossible de retrouver.

Les mesures prises par la Porte pour l'accomplissement des objets de la première catégorie ont eu leur plein effet. Mais les promesses qui accompagnaient l'adoption de ces mesures restent encore fort loin d'être remplies. Les rapports et les mémoires parvenus ici d'Alep font foi de cette différence entre ce qu'on a fait pour les intérêts de l'autorité et ce qu'on a promis de faire pour ceux des individus. La restitution des effets pillés n'a été que très-partiale; l'indemnité est nulle. Ce qui empire la position des malheureux réclamants est l'encouragement que donne à leurs oppresseurs la tiédeur avec laquelle les autorités ont agi à cet égard.

Il est bien connu, pourtant, que la prospérité d'un Etat n'est à la longue autre que la somme des prospérités individuelles, que la justice fait la véritable force d'un Gouvernement, et que la protection des lois, assurée également à tous les sujets, est surtout ce que la justice exige.

L'intérêt sincère que je porte au bien-être de cet Empire suffirait seul pour garantir ces remarques contre tout reproche d'une ingérence mal placée dans les affaires de l'intérieur Cependant, j'ai un titre de plus au droit de les proférer

sans critique. Le Consul de Sa Majesté à Alep m'a fait savoir que parmi les victimes de l'émeute il y a plus d'un employé du Consulat; et il est à supposer que d'autres nations étrangères aient eu, plus ou moins, leur part à un malheur qui a répandu l'affliction sur tant de familles.

C'est au nom de ces pauvres affligés que je m'adresse par votre canal au Ministère Ottoman, et j'espère que ma réclamation ne perdra rien de sa force à cause des graves considérations qui l'appuyent et le recommandent—considérations puisées dans l'intérêt de l'Empire, et, ce qui plus est, dans l'honneur de son Gouvernement.

D'après les avis qui me sont parvenus d'Alep, pour peu qu'on veuille écouter les demandes de la justice et réaliser l'attente la plus modeste des réclamants, il faudrait s'y prendre d'une bien autre manière que celle adoptée par le Mushir Mehmet Pacha. Un conseil formé en grande partie de ceux qui ont figuré dans l'émeute et dans le pillage est naturellement plus disposé à cacher les coupables et à donner le change à leurs victimes qu'à condamner leurs ci-devant associés, et peut-être leurs propres fortunes, à supporter la charge d'une juste indemnité. C'est à haute voix que les sujets les plus soumis de la Porte, les plus dévoués à Sa Majesté le Sultan, appellent l'attention bienveillante de son Altesse le Grand Vizir sur ce scandale. Il serait digne de la sagesse ainsi que de la justice du Ministère d'envoyer un commissaire spécial sur les lieux pour y mettre ordre et faire sentir à tous la volonté du Souverain.

Je vous invite, Monsieur, à lire cette instruction dans toute son étendue à son Excellence Aali Pacha, et de lui en laisser une copie, en le priant de vouloir bien vous donner une réponse après s'être entendu avec leurs Excellences ses collègues, afin que je puisse la transmettre à mon Gouvernement.

Je suis, &c.
(Signé) STRATFORD CANNING.

No. 28.

Viscount Palmerston to Sir Stratford Canning.

(No. 247.)

Sir, *Foreign Office, October* 4, 1851.

WITH reference to your Excellency's despatch No. 283 of the 17th ultimo, I have to state to you that I approve of your having again called the attention of the Porte to the question of the indemnity to be paid to those who suffered by the Mussulman insurrection at Aleppo.

I am, &c.
(Signed) PALMERSTON.

No. 29.

Sir Stratford Canning to Viscount Palmerston.—(Received October 9.)

(No. 289.)

My Lord, *Therapia, September* 24, 1851.

BEFORE I had the honour of receiving your Lordship's instruction relative to certain recent instances of a spirit of religious persecution in the Island of Cyprus, I had acted on Mr. Kerr's representations and obtained the restitution of one young person who had been sent up to Constantinople by the local authorities. I have since communicated your Lordship's instruction to Aali Pasha, and reminded his Excellency of the official note which I addressed to him on the 6th of June last, and of which a copy has been transmitted to England with my preceding correspondence. I have, moreover, on several occasions earnestly solicited from the Grand Vizier a more satisfactory and effectual execution of the Sultan's promises with respect to the treatment of his Rayah subjects in matters of a religious character.

Though I cannot flatter myself with having fully produced the desired effect, I have little doubt that a favourable impression has been made, and that a gradual improvement will in time result from perseverance in bringing every known case

of religious persecution to the notice of the Porte, and showing repeatedly that Her Majesty's Government will not relax in their benevolent attention to that subject.

I have, &c.
(Signed) STRATFORD CANNING.

No. 30.

Sir Stratford Canning to Viscount Palmerston.—(Received October 31.)

(No. 313.)

My Lord, *Therapia, October* 17, 1851.

IN reply to your Lordship's instruction No. 209 of this year, I have the honour to state that according to the best of my information the Turkish army could not at present be recruited by voluntary enlistment. Under the existing system a conscript is permitted to serve by substitute. Christians are not formally excluded from the Sultan's army; but it is not at all likely that any would enlist of their own accord; certainly not unless their civil position were raised to the same level with that of their Mahomedan fellow-subjects.

Your Lordship is, no doubt, aware that Christians sent up by the local authorities on the requisition of the Government are employed in the Turkish arsenal, not only as sailors but also as marines.

I have, &c.
(Signed) STRATFORD CANNING.

No. 31.

Sir Stratford Canning to Viscount Palmerston.—(Received December 10.)

(No. 355.)

My Lord, *Therapia, November* 24, 1851.

AT a small village of mixed population, situated on the Asiatic shore of the Bosphorus, there occurred, some few days ago, an incident which merits attention as exemplifying the spirit of fanaticism which still prevails among all classes of Mahometans not enlightened by frequent association with Christian foreigners. The circumstances to which I allude are stated in the accompanying instruction, addressed to Mr. Stephen Pisani; and in hastening to bring them under the notice of the Turkish Ministers, I felt the importance of taking the lead in urging the Porte to vindicate the rights of its Christian subjects in so flagrant a case.

Your Lordship will learn from Mr. Pisani's report, which is also inclosed herewith in copy, that the Grand Vizier manifested a very becoming sense of duty on the occasion, and that he appears to have been prepared of his own accord to adopt those measures of justice which the outrage imperatively requires.

Having visited the scene of violence I can bear witness to the extent of injury inflicted on the unfortunate proprietor whose buildings were destroyed, and to the truly painful impression which so cruel a violation of private rights had produced on the Greek inhabitants of the place.

I have, &c.
(Signed) STRATFORD CANNING.

Inclosure 1 in No. 31.

Sir Stratford Canning to Mr. S. Pisani.

Therapia, November 21, 1851.

Sir,

IMMEDIATELY on the receipt of this instruction you will wait upon the Grand Vizier, and inform his Highness that I have heard with deep concern of the scandalous outrage which took place the day before yesterday at the village

of Beikos, situated, as you know, on the Asiatic side of the Bosphorus, and nearly opposite the house in which I am residing. The Greek inhabitants of that place, amounting, as I am told, to between 300 and 400 souls, have been long destitute of any building, however small, appropriated to religious worship. The Mussulmans have their mosques; the Armenians have a church in their quarter; the Greeks alone were deprived of the means of assembling for the purpose of worshipping the common Father of all. A priest of their persuasion purchased a small piece of ground, obtained a firman of permission, surrounded the space with a wall, and raised within it a building of moderate dimensions, partly for his own residence, and partly, as it would seem, for a place of devotion. A question being raised between him and the Moslem inhabitants of Beikos respecting this tenement, reference was made to legal authority; a trial took place, and sentence was given to his disadvantage. The knowledge of this incident appears to have excited the Mahometan population, and two days ago a large and riotous assemblage proceeded to the ground in question, broke within the inclosure, and destroyed the buildings there. This outrage was not accidental. It was provoked by certain ringleaders, whose names are inclosed herewith. A violent spirit of fanaticism was roused, the police was intimidated, personal injury was inflicted upon several individuals, a Rayah girl is reported to have had a limb broken in the tumult. Altogether it was a most scandalous and cruel outrage, perpetrated in contempt of the Sultan's authority, and in cowardly reliance on superior numbers.

You will read this statement to Reshid Pasha, and you will inform him that my present object in making it is only to let him know, and through him the Government, that the circumstances comprised in it are known to the Representatives of Christendom residing here. I cannot for a moment doubt his readiness to do justice in so flagrant a case of fanatical violence, or his perception of the measures, whether of reparation or of punishment, which justice imperatively requires. I am thoroughly persuaded that the gracious assurances which His Imperial Majesty condescended to give me with his own lips in favour of his Christian subjects, and their protection against religious persecution, will not be allowed to remain a dead letter on the present occasion. It will, of course, be necessary for me to report the circumstances to Her Majesty's Government, and it will be a great consolation for me in doing so to be able to convey an account of the measures of redress adopted by the Sultan's Government.

You will give in the accompanying list of names, and you are at liberty to leave a copy of this instruction with the Grand Vizier, should his Highness express a wish to that effect.

You will subsequently apprise Aali Pasha of the proceeding, and afford him any explanation which may be required.

I am, &c.
(Signed) STRATFORD CANNING.

Inclosure 2 in No. 31.

M. S. Pisani to Sir Stratford Canning.

Sir, *Pera, November* 22, 1851.

IMMEDIATELY on the receipt of your Excellency's instruction of yesterday's date, respecting the scandalous outrage which took plate at Beikos two days ago, I lost no time in waiting on the Grand Vizier, and reading and explaining to him the whole of its contents.

His Highness informed me that the Seraskier Pasha having been apprized of the occurrence soon after it took place, he instantly transmitted orders to the head of the police in the Bosphorus to repair to Beikos, apprehend the perpetrators, and send them to the prison of the central police. But having taken good care to abscond, their arrest could not be effected until this morning, when the Seraskier Pasha sent one of his aides-de-camp with peremptory orders not to come back until he had got hold of them. As soon as they are found, they are to appear before the Supreme Council, where the affair is to be inquired into, and the authors of the outrage punished in accordance with the Penal Code in force.

Meanwhile the priest is to be indemnified for the losses he sustained on this occasion, and permission is to be granted to him for carrying on his building.

This matter has been submitted to the consideration of the Sultan, and as soon as His Majesty's Iradé is issued, the priest will be furnished with the necessary means to carry into effect his object without hindrance on the part of any one.

His Highness having expressed a wish to be allowed to have a copy of your Excellency's instruction, I promised to make him one and let him have it to-morrow.

Having subsequently apprised Aali Pasha of the proceeding in question, his Excellency gave me a similar account of the measures taken by the Seraskier and of the Porte's intentions in favour of the priest.

I have, &c.
(Signed) ET. PISANI.

Pera, November 23, 1851.

P.S.—In returning the inclosed instruction, copy of which I gave to the Grand Vizier, I beg to inform your Excellency that the persons whose names are in the list annexed to the instruction, are at present in custody at the Zaptié.

No. 32.

Viscount Palmerston to Sir Stratford Canning.

(No. 302.)

Sir, *Foreign Office, December* 15, 1851.

I HAVE to acquaint your Excellency that Her Majesty's Government approve of your proceedings, as reported in your despatch No. 335 of the 25th of November, in regard to an outrage committed by certain Turks on the Greek population of the village of Beikos, on the Asiatic shore of the Bosphorus.

I am, &c.
(Signed) PALMERSTON.

No. 33.

Colonel Rose to the Earl of Malmesbury.—(Received December 2.)

(No. 136.)

My Lord, *Therapia, November* 16, 1852.

I HAVE much satisfaction in informing your Lordship that I have succeeded in obtaining a very important concession from the Porte in favour of Turkish Protestants.

Numerous complaints have been made to me by the American missionaries, and these Protestants, as to the oppression they have suffered for years throughout Turkey; the continuation of it they attribute mainly to the circumstance that the firman in their favour has never been sent from Constantinople throughout the provinces.

The Armenians, who dislike the Protestants because they seceded from them, only too often induce, by means of their wealth and influence, venal authorities and tribunals to decide against them; and it is the Armenians who are the main cause that the Protestant firman has never issued from the archives of the Porte. They know well how much the Protestants would gain in strength and unity by the publication of this charter of their rights.

The feeling both of Aali Pasha and Fuad Effendi as to the Protestants was rather unfavourable. They seemed bored by their continued complaints, and apprehensive lest Turkish Protestantism, and the not always prudent attempts at Protestant conversion, should involve the Porte in difficulties with the other sects and their coreligionist Powers.

I saw also indications of an apprehension of the spread of Protestantism amongst the Mussulmans.

I have obtained orders in favour of the Protestants; but I saw that the only real guarantee of their rights was the circulation of the firman.

Anything like an assumption on my part of a protectorate of Turkish Protestants would have been fatal to their cause.

I calmed all unfavourable feeling, as much as I could, by disclaiming any official protection of Protestantism, or the wish to encourage proselytism to it. I said to the Turkish Ministers that all I desired was that Protestants should not be oppressed because they were Protestants, and that they should enjoy the rights of liberty of conscience and of free agency conceded by the Sultan to all his subjects; and, finally, that it was not fair to give the Protestants a firman of rights, and then withhold all the advantages which must accrue to them from its publication and circulation.

My first attempts failed; my last, I am very happy to say, have succeeded. I have obtained a promise, as appears by the inclosed extract of a report from Mr. E. Pisani, that the Protestant firman shall be circulated throughout the Empire.

I cannot speak too highly of the valuable assistance which I received in this matter from Mr. Pisani.

I have, &c.
(Signed) HUGH ROSE.

Inclosure 1 in No. 33.

The Rev. H. Dwight to Colonel Rose.

Orta Keuy, October 6, 1852.

My dear Sir,

I HEREWITH inclose to you a memorandum of the Protestant Armenians, by which you will see what are some of their present grievances. I take this opportunity also to say, in reference to the oppressive Salian tax at Marsevan, that Mr. Bliss, one of our missionaries residing in that place, wrote me recently that he had just had an interview with the Pasha of Amasia, in which he took occasion to speak of the oppressiveness of this tax, and asked the Pasha if it could not be reduced to the same rate among the Protestants as in the other communities.

The Pasha replied, that "if the Protestants were required to pay only as much as the others do, all the Armenians would at once become Protestants." The Pasha thus acknowledged to Mr. Bliss the fact that the Protestants are required to pay more than the others, and also stated the reason for it.

I beg that you will allow me to say a word or two before closing, on the subject of putting this firman into the hands of all the Protestants throughout the Empire.

The simple request of the Protestants, as I understand it, is this: that in every Pashalik where Protestants are found, an agent, selected by themselves, be appointed by the Porte, with an Imperial firman, as the recognised head of the Protestants in that Pashalik.

This plan is precisely analogous to that which is pursued in each of the other Rayah communities in the Empire, and it is only in the natural carrying out of the Sultan's wishes, as expressed in the existing firman; and as things are at present organised, I do not hesitate to say that they can be carried out properly in no other way.

The Protestants ask for no new right or privilege; they only ask that what the Sultan has graciously granted to them may be secured upon a permanent basis in every part of the Empire, as he evidently intended. And I confess, that the unwillingness of the Sultan's Government to order that such agents be appointed and such firmans granted for the interior, greatly shakes my confidence in its disposition to act in good faith towards the Protestants and Her Britannic Majesty's Ambassador, through whom this charter of equal rights and privileges was obtained.

I remain, &c.
(Signed) H. G. O. DWIGHT.

Inclosure 2 in No. 33.

The Rev. H. Dwight to Colonel Rose.

Orta Keuy, October 12, 1852

My dear Sir,

I AM truly sorry to be called upon to trouble you again so soon with complaints of ill-treatment of the Protestants, but some events have just transpired in Broussa and Demirdesh which I am sure you will wish to know; and perhaps the knowledge of them may aid you in impressing upon the Turkish authorities here the importance of officially communicating the firman to every part of the Empire. They would save themselves an infinite deal of trouble by taking such a step, and surely we cannot ask for a more striking commentary on its imperious necessity, than is furnished in the narrative of facts I now have the honour to submit to you.

The ground taken by the Council in Broussa, that the firman was intended only for the Protestants of Constantinople, is entirely contradicted by the almost numberless Vizirial letters that have been issued from the capital and sent to every part of the Empire, enjoining upon the authorities to see that the Protestants are organised into separate communities, and protected exactly as the other classes of Rayahs are. And the expulsion of the religious teacher of the Protestants from Demirdesh is a direct infraction of the firman, which authorises them to hold their worship in their own way; and it is only a month or two since a Vizirial letter was sent to Marash on this very point, ordering that the Protestants be permitted to have their own religious teachers.

But I need not enlarge.

Praying that Providence may crown with abundant success your generous efforts in behalf of the persecuted and despised people of God in this land, I remain, &c.

(Signed) H. G. O. DWIGHT.

Inclosure 3 in No. 33.

Memorial from the Armenian Protestants to Colonel Rose.

OUR gracious Sovereign the Sultan, learning the unhappy state of our persecuted community, granted us a firman, the object of which was to deliver us from every species of persecution.

In this document it is ordered that we be protected like all the other communities of Rayahs in the Empire, and enjoy the same rights and privileges with them. Such is the expressed will of our Sovereign concerning us.

But we are still persecuted, and in various ways oppressed in different parts of the country; and when we appeal to the Porte our just rights are not granted to us, but, on the contrary, our enemies among the Armenians are permitted to carry out all their unjust designs against us. For example: One of our number residing in Marsevan, Hadjy Serope by name, lived for eighteen years in the undisputed occupancy of a house he had purchased with his own money in that town, and during this period no one pretended to have any claim to it; but when he became openly known as a Protestant, one of the principal magnates of that place, Hohannes Daniel Oghloo by name, a rich man, and a member of the Medjlis of the town, an owner of many houses, farms, vineyards, &c., took possession of nearly one-half of this house by violence, and, during the absence of the real owner, by permission of the local authorities he actually partitioned off that portion which he falsely claimed, taking possession of it as his own. The owner, Hadjy Serope, being a despised and forsaken Protestant, has absolutely no redress. The local authorities are wholly under the influence of his rich and lordly oppressor, who is himself a member of the Medjlis before which the case must be tried, if tried in Marsevan. What hope is there for Hadjy Serope when endeavouring to procure the restoration of his property before a Court of which his oppressor is one of the judges.

The house is now legally the property of Stephen Agha, and according to Turkish law and usage he can require the trial of Daniel Oghloo's claim to be

made here at the capital; there would then be some hope that the iniquity of this whole proceeding might be brought to light, and justice be done. But although the Government of the Sultan has been again and again solicited to transfer the trial to this place, they have uniformly declined.

As another example, may be mentioned the fact, that in various places the Armenians have been permitted by the local authorities to assess the tax called the "Salian," upon the Protestants, although this is directly contrary to the will of the Sultan, as expressed in the firman. As might have been anticipated, this liberty has been used by the Armenians as a most terrible instrument of persecution. Protestant subjects of the Porte, who have been honest and industrious, and ready to pay the full amount of their true and proper taxes to the Government, have, through the active enmity of the Armenians, been required to pay such exorbitant sums under the name of "Salian," as to render a compliance as utterly impossible for them as it would be to create a world, and the consequence has been that some have lain for many months in prison, and others have been obliged to flee.

In Marsevan very few of the Protestants are able to remain at home and pursue their necessary work for the support of their families, on account of the greatly increased amount of taxes they are required to pay. The amount of "Salian" assessed upon the Protestants by the Armenians, would average from 150 to 180 piastres per head, which is five or six times the average in the Armenian or Greek communities; this average in Marsevan we have ascertained on good authority is 32 piastres 2 paras each year. It is perfectly easy for the Porte to set this matter right, if they are so disposed. All they have to do is to ascertain, by actual investigation, the whole number of Protestant Armenians liable to pay this tax in Marsevan, and then the average rate for the other communities of Rayahs there. At our request a Vizirial letter was once sent there, asking for this definite information, but the only reply made to it was, that no more had been demanded of the Protestants than was justly their due.

This reply was once, and probably is still, in the hands of Mr. Stephen Pisani, to whom this matter was entrusted by the Ambassador. For four or five months Mr. Pisani continued to assure Stephen Agha that the matter would be properly adjusted, but to this day no relief has been had for the poor suffering people of that town.

Substantially the same thing has been done in Moossul, Dimbelr, and many other places.

As another example still of our unprotected condition, we would refer to the fact that the firman granted us by the kindness of our Imperial Sovereign the Sultan, has never yet been officially promulgated through the Empire.

Soon after this firman was issued, it was understood that a promise had been given to the Ambassador of its being sent by the Porte to all the Pashaliks where Protestants were known to exist; at any rate Mr. Stephen Pisani assured Stephen Aga that this would be the case, and for three or four months we were encouraged by this hope. At length, however, Mr. Pisani gave us the information that the Porte had decided not to send the firman into the interior, but to protect the Protestants by Vizirial letters. This is plainly not carrying out the benevolent intentions of our Sovereign. It is by no means placing us on the same footing with the other subjects of the Porte; they all have their regularly appointed agents, backed by Imperial firmans, in every part of the country. Vizirial letters are usually so worded as to have little real force, and at the best they are ephemeral instruments; they need to be renewed with every change of Pasha, and indeed with every new case of oppression or outrage.

Our people in the interior are generally despised, because they are unable to show an Imperial firman, and for the same reason over against their numerous, wealthy, and powerful enemies, they are almost never able to maintain their rights.

It is evident from the wording of the firman granted to us at the capital, that it was never intended by our august Master that the rights and privileges therein granted should be confined to the few Protestants living in Constantinople.

Constantinople, October 5, 1852.

Inclosure 4 in No. 33.

Extract of Report from Mr. E. Pisani.

Pera, November 13, 1852.

FUAD EFFENDI promised to have the firman respecting the Armenian Protestant community promulgated throughout the Turkish dominions.

Inclosure 5 in No. 33.

Mr. Pisani to Colonel Rose.

Pera, November 3, 1852.

Sir,

IN pursuance of your decree on the back of a memorial presented to you by the Protestant Armenian community, under date of the 5th of October, I have the honour to state, after an attentive perusal, that its contents appear to me to be correct.

The firman referred to therein was obtained at the express demand, and after many exertions on the part of Viscount Stratford de Redcliffe in October 1851.

The provisions of this edict, according to Aali Pasha's assurances (at that time Minister for Foreign Affairs), were to be applicable to the whole Empire, and legalized copies of that document were to be communicated to the several Governors of the Provinces where Protestant Rayahs existed; but this promise has never been fulfilled; and when I lately, and a little before the Ambassador's departure, reminded Aali Pasha of his promise to have the firman promulgated throughout the Empire, his Excellency said that the thing could not be done without the Sultan's sanction, and that he would therefore apply for permission, which, I am inclined to think, he never asked.

With reference to the affair of Marsevan, I have the honour to say that I was instructed by the Ambassador to interfere officiously at the Porte for an order to the Pasha of Amasia, under whose jurisdiction Marsevan is, to remove the grievances complained of: and I even obtained a Vizirial letter, copy of which I then communicated to the Embassy, but the Governor of Amasia took no notice of it.

Subsequently, when M. Guarracino, Her Majesty's Vice-Consul at Samsoon, came to Constantinople, he was requested by Viscount Stratford to call on Aali Pasha and the Grand Vizier Reshid Pasha, and stated to them what he knew respecting the affair of the house at Marsevan, and the improper conduct of the Pasha of Amasia towards the Protestant Armenians. I was directed to accompany this gentleman, whose representations resulted in a final promise from these Ministers that orders would be forthwith transmitted to the Governor of Amasia to examine the title-deeds said to be in possession of the contending parties, and, after duly and impartially examining the documents, to report.

I afterwards several times called on Aali Pasha, to inquire whether he had fulfilled his promise, and whether the Governor of Amasia had sent in his report. No satisfactory answer was ever returned.

Regarding the complaints against the unlawful and arbitrary exaction of more Salian than was due by the Protestant Armenians, several applications were made to the Porte, which resulted in constant assurances that redress would be given.

I have, &c.
(Signed) ET. PISANI.

No. 34.

Colonel Rose to the Earl of Malmesbury.—(Received December 11.)

(No. 144.)

My Lord, *Therapia, November 20, 1852.*

WITH reference to my despatch No. 136 to your Lordship, I have the honour to inclose to your Lordship the copy of a letter of thanks to me from the Reverend Mr. Dwight, the leading American Missionary here, who has always been the chief organ of communication respecting all Turkish Protestant matters with Lord Stratford de Redcliffe and Lord Cowley. He is universally esteemed for his acquirements and excellent character.

I have, &c.

(Signed) HUGH ROSE.

Inclosure in No. 34.

The Rev. H. Dwight to Colonel Rose.

My der Sir, *Orta Keny, November 18, 1852.*

IT is with no small degree of satisfaction, I assure you, that I have perused the contents of your late note, informing me of the successful result of your generous efforts in regard to the firman for the Protestant subjects of the Ottoman Porte. Its extension throughout the Empire will be an era in the history of the reformation in this land, reflecting honour on yourself, who have been the direct instrument of so great a blessing, and also upon the Government you represent.

I confidently hope that by this measure, much suffering for religious opinions will be prevented in the provinces of this Empire, and that Protestants will now enjoy the same rights and privileges with the other classes of the population.

Allow me, in conclusion, for myself, and in behalf of my colleagues, to congratulate you on having gained so important a point from the Sultan's Government, and to assure you of our high appreciation of your energetic and persevering efforts in the great and good cause.

I am, &c.

(Signed) H. G. O. DWIGHT.

No. 35.

Lord John Russell to Colonel Rose.

(No. 5.)

Sir, *Foreign Office, January 8, 1853.*

YOU reported in your despatch No. 136 of the 16th of November, that Fuad Effendi had promised you that the firman obtained by Viscount Stratford de Redcliffe in October 1850, for the protection of Protestants should be promulgated throughout the Turkish dominions; but it appears from the report made to you by Mr. Consul James Brant on the 7th of December, that the Protestant Armenians in the Pashalic of Erzeroom, are subject to grievous annoyance at the hands of the Catholic Armenians, who are instigated in their conduct by their Bishop.

I presume that you have called the attention of the Porte to this continued disregard of the intentions of the Sultan in favour of his Protestant subjects; and I have to instruct you to report to me the result of your communications with Fuad Effendi on the matters referred to in Mr. James Brant's despatches.

I am, &c.

(Signed) J. RUSSELL.

No. 36.

Colonel Rose to the Earl of Malmesbury.—(Received January 31.)

(No. 5.)

My Lord, *Constantinople, January 4, 1853.*

IN the sense of your Lordship's instructions, I have never ceased to urge on the Porte to remove causes of complaint existing among the Christians of Bosnia and the surrounding districts, by relieving them from unjust taxation, doing justice to their wrongs, and allowing them to build churches. I have represented to Fuad Effendi that it would be, besides, a fatal military error to leave discontented populations on the flanks and rear of the Sultan's troops engaged in winter in an arduous contest and in a difficult country.

M. de Lavalette has made similar representations, and, with great disinterestedness and good feeling for the Porte, deferred sending M. Wiett, the new French Consul at Bosna-Serai to his post, in order that the Porte might have time to send an order for the redress of the Christian grievances before M. Wiett arrived, and thus exclusively gain the credit for having shown this interest for the Christian subjects.

The Porte now informs me that a Tatar has been sent to Kiamil Pasha, who is somewhere near Monastir, to proceed instantly to Bosnia, to redress the Christian grievances there, and at once, without waiting for the firman, empower the Christian communities to build churches.

Your Lordship would gratify me were you pleased to inform the French Government of the very favourable impression produced here by M. de Lavalette's laudable conduct.

I have, &c.

(Signed) HUGH ROSE.

No. 37.

Colonel Rose to Lord John Russell.—(Received March 2.)

(No. 15.)

My Lord, *Constantinople, February 6, 1853.*

WITH reference to your Lordship's despatch No. 5, I have the honour to inclose to your Lordship the copy of a report from Mr. Pisani, who does not think that the delay in promulgating the firman results from an intrigue, but from the Porte's dilatoriness, and the fact of her time and attention being exclusively occupied by affairs of all-engrossing importance. The American missionaries committed an imprudence in informing an Armenian of influence, and opposed to the present Ministry, of the Porte's promise to promulgate the firman; and I apprehend that this person, and I told the American missionaries so, has intrigued, and been the cause of other influential parties intriguing against the promulgation of the firman. But Fuad Effendi's promises are so formal, and have been so repeated, that he would promulgate the firman, that I can hardly doubt his fulfilling his promise, and I think that it would be more prudent that I should still exercise patience, and not till I lose all hope refer the matter to your Lordship.

I thought it more prudent in the first instance not to complain to the Turkish Ministry of the Bishop of Erzeroom, but in accordance with the custom of the Embassy to get the Armenian Patriarch here to write a letter of reprimand and caution to his Bishop at Erzeroom with respect to the grievous annoyances to which he had subjected the Protestant Armenians of Erzeroom.

I have, &c.

(Signed) HUGH ROSE.

Inclosure in No. 37.

Mr. Pisani to Colonel Rose.

Pera, February 5, 1853.

Sir,

HAVING again by your directions brought very impressively to Fuad Effendi's notice his reiterated promises to have the firman in favour of the Rayah Protestants promulgated throughout the Sultan's dominions, and the very unfavourable effect which a non-accomplishment of these very formal promises would produce on Her Majesty's Government, his Excellency gave me such unequivocal assurances of the Porte's intention to comply with your request that I feel convinced that ere long he will fulfil his engagements.

I have, &c.
(Signed) ET. PISANI.

No. 38.

Colonel Rose to the Earl of Clarendon.—(Received April 15.)

(No. 120.)

My Lord, *Constantinople, March 25*, 1853.

I HAVE the honour to inclose to your Lordship the copy of a communication from the Porte, granting to the Christian communities a new and spacious burial-ground; it is a munificent present from the Sultan, who I believe, intends to surround it with a wall.

The present burial-ground is a very unfit one: at one—the Protestant—end is a barrack which looks into it; it has no inclosure; the high road bounds, other roads and paths intersect it in every direction; several coffee-shops are about it.

The Protestant Representatives consulted Fuad Effendi as to two alternatives desired by the Protestant communities; one was, that their present burial-ground should be railed in, and a small chapel built on it for burial purposes; the second was, that the Porte should be asked to give a fresh burial-ground to the Protestants, and that the bodies in the present one should be gradually and decorously transferred to the new cemetery.

I entered into communication with Fuad Effendi on the subject of the burial-ground. I found him very willing to obtain from the Sultan the grant to the Protestant community of a new cemetery; but I saw at once that there would be the greatest difficulty, if not impossibility, in the way of the Porte's granting permanence or privacy to the present one.

I informed the Rev. Mr. Blakiston of the state of the case, and he said that the only objection to a new cemetery was the feelings of certain parties against the exhumation of relatives who had died recently. The Porte having promised that any time that was required should be granted for the transfer of the dead, and that the exhumation should be conducted with the utmost decorum, the parties have overcome their repugnance to that proceeding, and the more readily because the present cemetery is so public and so desecrated that everybody, the Sultan himself, has expressed the opinion that it is a scandal which ought to be discontinued.

I have, &c.
(Signed) HUGH ROSE.

Inclosure in No. 38.

Mr. E. Pisani to Colonel Rose.

Pera, March 14, 1853.

Sir,

I HAVE the honour to report that a message was sent this morning by Rifaat Pasha to the interpreters of Austria, France, Russia, and myself, to the effect to meet him at the Porte to-day at noon. Having complied with his Excellency's request, he informed us that His Majesty the Sultan having graciously been pleased to grant to the Protestant and Catholic communities a tract of land, 40,000 pikes, to be used as a burial-ground, he (Rifaat Pasha) wished to be informed, previous to acquainting the Foreign Legations officially and in writing with the Sultan's boon, whether the bodies of those interred in the old cemetery would be gradually removed to the new spot, and if so, how long would be required for the performance of the complete removal of the corpses.

Our reply was, that we could not satisfy his Excellency's demands without a previous reference to our respective chiefs, and as soon as we should be furnished with their further directions we should lose no time in acquainting him with their decision.

I have, &c.
(Signed) ET. PISANI.

No. 39.

Colonel Rose to the Earl of Clarendon.—(Received April 15.)

(No. 128.)

My Lord, *Constantinople, March 29*, 1853.

SUCH is the opposition made by every sort of interest here to the issue of the Protestant firman to the provinces, that I have, at last, only succeeded in getting the issue approved by the Grand Council, and that too only for Erzeroom, Smyrna, and Aleppo. It has now merely to be submitted to the Council of Ministers and the Sultan, which will be simply matters of form. The present Protestant firman was only issued to, and good for, Constantinople.

As a proof of the Sultan's liberality, I may mention that His Majesty is on the point of giving his consent to the establishment of a Protestant newspaper.

I have, &c.
(Signed) HUGH ROSE.

No. 40.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 11.)

My Lord, *Foreign Office, April 16*, 1853.

I HAVE to instruct your Excellency to express to the Porte the thanks of Her Majesty's Government for the gracious act of the Sultan, in appropriating a new and spacious burial-ground for the use of the Christian communities at Constantinople, as reported in Colonel Rose's despatch of the 25th of March.

I am, &c.
(Signed) CLARENDON.

No. 41.

Colonel Rose to the Earl of Clarendon.—(Received April 19.)

(No. 137.)

My Lord, *Constantinople, April 3*, 1853.

WITH reference to Mr. Consul Longworth's despatch No. 1 to me, I have the honour to inclose to your Lordship a copy of a despatch, with its inclosure, the translation of the Vizirial letter to Djemaïl Pasha of Roumelia.

There are two curious traits of Turkish feeling in this letter: first, although the Porte do an unusual thing in giving me an order respecting Turkish affairs, the Grand Vizier will not allude to Her Majesty's Embassy, but writes, "On nous a fait savoir de quelque part;" and secondly, the Grand Vizier cannot, although writing a most tolerant letter, resist a little protest in favour of Islamism, saying, "Les personnes qui veulent, de leur propre gré, avoir le bonheur d'embrasser l'Islamisme."

In obedience to my general instructions, I have adopted the principle on

this and similar occasions of doing all the good I can for the Christians, but at the same time endeavouring to reconcile them to their Mahometan countrymen and ruler. Nothing will tend more to reconcile the Porte to placing gradually the Christians on the same footing as her Mussulman subjects, as the conviction that the foreign Powers which interest themselves in favour of the Christian subjects wish to reconcile them to the Porte's rule, not to withdraw them from it.

I have, &c.
(Signed) HUGH ROSE.

Inclosure 1 in No. 41.

Colonel Rose to Consul Longworth.

Constantinople, April 2, 1853.

Sir,

WITH reference to your despatch No. 1 to me, I have the satisfaction to inclose to you a Vizirial letter, with its translation, to Djemail Pasha of Roumelia. Rifnat Pasha has had the kindness to allow me to transmit that letter through you to Djemail Pasha, although the matter to which it relates is a purely Turkish one.

I request you to deliver the letter in person to Djemail Pasha, and to impress on his Excellency, first, that the Grand Vizier declares therein that he disapproves the attempts that have been made by the authorities at Monastir to force a helpless woman to change what all men ought to value most—their religion. His Highness declares that such conduct is opposed to the holy law and to the wishes of the Sultan. Secondly, that the Imaum is reproved for his conduct to Vasilika, and that "les ordres les plus rigoureux" are to be given to him to take good care not to repeat such conduct.

You will have the goodness to arrange unofficially with Djemail Pasha that the rules protecting Christians when they are examined before Medjlises as to their adherence to or renunciation of their faith be strictly adhered to in the case of Vasilika; that the head of the Greek Church at Monastir may confer with and examine Vasilika as to her supposed intention to quit her Christian faith, and that she be told that she stands before the Medjlis a perfectly free agent, enjoying the right granted her by a paternal Sovereign to adopt the faith which conscience tells her is the best.

You will also tell Djemail Pasha that the British Representative at the Court of his Sovereign deeply regrets that he has to forward a letter to his Excellency which proves that he has deprived a weak friendless Rayah of the liberty of conscience which the Sultan has told his Christian subjects is their right. And should you be of opinion that it would have a good effect on Djemail Pasha, and not hurt your position, you may say to him that a desire to promote the welfare of the Sultan's Government has induced me more than once to bring to the notice of the Sublime Porte the misrule which has rendered the Sultan's Government unpopular in Roumelia, and nullified His Majesty's excellent intentions in favour of his Christian subjects. And you need not conceal from his Excellency that his Government, knowing that I am actuated by the anxiety of a friend for the good of Turkey, rather than by a spirit of interference in her affairs, have honoured my representation with their serious attention.

I request you to inform the Protos Singelos of the Greek Church at Monastir, and the Greek clergy at Monastir who addressed you as to the matter of Vasilika, of the favourable result of their application to you; adding that they will always find Her Majesty's servants ready to ask for justice for the Christians when they are deprived of it by misrule or fanaticism; that we shall never be deaf to their appeal for mercy and justice; that all we ask in return is, that they will continue to live in good neighbourhood with their Mussulman countrymen; and that they will make allowances for the great difficulties which encompass a Sovereign who wishes to illustrate his reign by civilization, and who, in spite of the domination of fanaticism for ages, is steadfastly endeavouring to substitute tolerance for bigotry, and mercy for oppression. Finally, you will tell them that the wish of Her Majesty's Government, in giving benevolent

assistance to Christians in Turkey, is to render them happy and contented subjects under the Sultan, and thereby to strengthen the mutual obligations which make the Sovereign the happy father of a grateful people.

I have, &c.
(Signed) HUGH ROSE.

Inclosure 2 in No. 41.

The Grand Vizier to Djemail Pasha.

(Traduction.) *Le 23 Djemazi-ul-Akhir, 1269.* (*2 Avril, 1853.*)

ON nous a fait savoir de quelque part qu'une femme Chrétienne de Monastir appelée Vassilika se trouve, depuis un temps assez considérable, détenue comme prisonnière dans la maison d'un Imaum pour l'engager à se faire Mussulman, et on nous a prié de la faire mettre en liberté.

Il n'est pas nécessaire que nous répétions ici que si, d'un côté, il faut accueillir les personnes qui veulent, de leur propre gré, avoir le bonheur d'embrasser l'Islamisme, c'est, de l'autre, une chose aussi contraire à la sainte loi qu'à la volonté de Sa Hautesse que de forcer une personne quelconque, à quelque classe qu'elle puisse appartenir parmi les sujets Ottomans, à changer de religion. Il ne faut pas donc que l'Imaum susmentionné retienne comme prisonnière et moleste la femme susdite; et par conséquent, il faut quelle soit appelée au Conseil Municipal pour y être interrogée; et s'il conste de son interrogatoire qu'elle n'a pas renoncé à sa religion primitive, on doit la mettre sur le champ en liberté. Il faudra aussi donner à l'Imaum dont il s'agit les ordres les plus rigoureux de se garder bien de tenir jamais une pareille conduite.

Votre Excellence aura à nous informer de ce qui aura été fait à cet égard, et c'est à cet fin que je vous écris la présente.

(Signé) ESSEID MEHMED ALI.

No. 42.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 15.)

My Lord, *Foreign Office, April 25, 1853.*

I HAVE to acquaint your Excellency that I approve of the steps taken by Colonel Rose, as reported in his despatch No. 137 of the 3rd instant, to call the attention of the Porte to certain proceedings on the part of the authorities at Monastir, which had for their object the conversion of a Christian woman to Islamism.

I am, &c.
(Signed) CLARENDON.

No. 43.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received July 3.)

(No. 113.)

My Lord; *Therapia, June 18, 1853.*

INCLOSED herewith is a translation of the firman addressed to the agent, or chief, of the Protestant subjects of the Porte simultaneously with those which were delivered several days ago by Reshid Pasha to the heads of the other religious communities, not Mussulman, in Turkey.

I also forward herewith a translation of the Turkish memorandum by which the several firmans have been communicated to the Representatives of Austria, Great Britain, France, and Prussia, by order of the Porte.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure 1 in No. 43.

Memorandum of the Porte to Lord Stratford de Redcliffe, dated June 12, 1853.

(Translation.)

HIS Imperial Majesty the Sultan, in order to afford a fresh proof of his Royal benevolence towards all classes of his subjects, has issued Imperial orders adorned with the Royal cipher, addressed to the Greek, Armenian and Catholic Patriarchs, to the Protestant Agent, and to the Chief Priest of the Jews, confirming their religious privileges, and the rights and immunities belonging to their churches and other places appertaining to them.

Copies of these firmans are inclosed for your Excellency's perusal.

Inclosure 2 in No. 43.

Imperial Firman addressed to the Agent of the Protestants.

(Translation.)

TO the Agent of the Protestants, Stephen: may his honours increase!

Decreed:—

God, the dispenser of mercies, in placing my august person, in pursuance of His eternal will, upon the glorious and exalted throne of the Imperial Caliphate, having confided to my royal hands and sovereign rule as a sacred and a special deposit,—to him be the thanks and glory,—numerous countries and cities and many people of all classes and nations; ever since the glorious day on which I ascended the throne, according to the Imperial duties imposed upon the Caliphate, my Government has never ceased (by the Divine grace), conformably with my Royal will and sincere and benevolent intentions, to give practically their constant and careful attention, that all classes of my Imperial subjects should enjoy full protection, and that they should be, more especially, one and all, at perfect ease with regard to their religious and spiritual affairs.

The beneficial effects and advantages accruing thereby have been at all times manifest, and it is my ardent Imperial desire that no abuses whatever should arise out of negligence or carelessness. I therefore wish and require that the special concessions granted by me in favour of my faithful Protestant subjects, concerning their worship and religious affairs and all other concerns relating thereto, should be at all times preserved inviolate; and my peremptory Imperial orders have been issued, to wit, that no contravention whatever of those concessions should take place, and that any persons acting in contravention thereto should know that they will thereby incur my Royal displeasure.

In order to remove all grounds of excuse on the part of those who should be guilty of negligence in these matters, communication hereof has been made to the necessary authorities; and this high decree has been issued from my Imperial Divan, in public confirmation of my Royal intentions, for the complete and truthful execution hereof.

You, the aforesaid Agent, shall, on receipt of these presents, act always in conformity with this Imperial order, and be careful in abstaining from any contravention thereof. On the occurrence of anything inconsistent with this peremptory decision, you will hasten to make immediate representation thereof to our Sublime Porte.

Be it therefore thus made known unto you, giving full credence to my Imperial cipher.

Given in the third decade of the illustrious moon of Shaban, in the year one thousand two hundred and sixty nine (beginning of June 1853).

No. 44.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 105.)

Foreign Office, July 4, 1853.

My Lord,

I RECEIVED last night by the messenger Webster your despatches from No. 112 to 116 both inclusive, the last of the 20th of June.

I have to acquaint your Excellency that Her Majesty's Government have received with satisfaction, the firman issued by the Sultan in behalf of his Protestant subjects, inclosed in your despatch No. 113 of the 18th instant.

I am, &c.

(Signed) CLARENDON.

No. 45.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 108.)

Foreign Office, July 6, 1853.

My Lord,

I HAVE received from Mr. Consul Saunders a copy of his despatch to your Excellency No. 16 of the 16th of June, respecting the exactions to which the Christian population within his district continue to be exposed: and I have to instruct your Excellency again to press upon the Porte the urgent necessity of not giving cause for complaint to its Christian subjects. It is deplorable that at such a moment as the present it should be necessary to address to the Porte remonstrances on this point.

I am, &c.

(Signed) CLARENDON.

No. 46.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 124.)

Foreign Office, July 18, 1853.

My Lord,

I HAVE to instruct your Excellency to report to me what measures have been taken by the Turkish Government for the protection of the Protestants near Khinis from persecution by the Armenians, to which it appears, from Mr. Consul Brant's despatch to you of the 2nd of June, they are still exposed.

I am, &c.

(Signed) CLARENDON.

No. 47.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received July 20.)

(No. 139.)

Therapia, July 7, 1853.

My Lord,

I AVAIL myself of this opportunity to forward copies of two instructions addressed by me to the Acting Chief Interpreter of Her Majesty's Embassy, respecting the alarms entertained in some parts of the Empire by the Sultan's Christian and other tributary subjects; the comparative want of protection in districts from which the regular troops have been necessarily withdrawn; and the number of crimes committed, particularly in the Province of Bulgaria, by Turks suspected of indulging a spirit of fanatical hatred towards the Christians. These instructions, as your Lordship will observe, were drawn up for communication to the Turkish Government, and I shall not fail to follow them up, if

necessary, with other steps calculated to enforce the suggestions which they contain.

Apprehensions, not resting, as far as I yet know, on any well-averred facts, are entertained in the capital as well as elsewhere, of an intended rising against the Christians, and I have been urged by some well-informed persons to call up Her Majesty's squadron, with a view to their protection. It may before long be found advisable to do so, but I am unwilling to resort to such a measure without a palpable urgency, considering that it might be construed into an act of menace against Russia, and diminish what slender chances still remain of a successful negotiation.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure 1 in No. 47.

Lord Stratford de Redcliffe to Mr. Pisani.

Therapia, June 22, 1853.

Sir,

YOU will communicate to Reshid Pasha the several extracts of Consular reports from Scutari, Monastir, and Prevesa, annexed to this instruction. You will observe that they relate in part to those acts of disorder, injustice, and corruption, sometimes of a very atrocious kind, which I have frequently brought by your means to the knowledge of the Ottoman Porte. The assurances given to me by the late Grand Vizier, the appointment of a more trustworthy Pasha at Salonica, and the order for Hazzi Hussein Pasha to repair forthwith to Constantinople, had warranted a hope that the grievances so justly and loudly complained of could at length be effectively redressed. But it is with extreme disappointment and pain that I observe the continuance of evils which affect so deeply the welfare of the Empire, which assume a deeper character of importance in the present critical state of the Porte's relations with Russia. You will read this instruction to his Highness, you will communicate fully the contents of the accompanying extracts, and you will press upon his mind the urgency of adopting adequate measures for the repression of crime and the protection of the Sultan's loyal and peaceable subjects without further delay. I am aware that the Porte's attention is principally directed, at present, to those defensive preparations which cannot with safety be dispensed with, but it cannot be denied that the matters now brought into notice have an immediate bearing on the same great interest, and cannot be neglected with safety more than with justice.

You are at liberty to leave a translation of this instruction with Reshid Pasha, and also copies of the annexed extracts, should his Highness appear to require them.

I am, &c.
(Signed) STRATFORD DE REDCLIFFE

Inclosure 2 in No. 47.

Lord Stratford de Redcliffe to Mr. Pisani.

Therapia, July 4, 1853.

Sir,

I HAVE frequently had occasion of late, and indeed for some years back, to bring to the knowledge of the Porte such atrocious instances of cruelty, rapine, and murder, as I have found with extreme concern in the Consular reports, exhibiting generally the disturbed and misgoverned condition of many parts of Roumelia, and calling loudly for redress from the Imperial Government. The character of these disorderly and brutal outrages may be said with truth to be, in general, that of Mussulman fanaticism excited by cupidity and hatred against the Sultan's Christian subjects. I will not say that my friendly and earnest representations have been entirely disregarded. On the contrary, I have sometimes had the satisfaction of being instrumental towards the repression of crime, the alleviation of individual suffering, and the recall of incapable magistrates. But the evil, nevertheless, has not been permanently removed, and the effect of every partial check has been of short duration. It is evident

that the present political circumstances of the Empire must tend directly to increase the temptations to crime, and to bring a much wider extent of country within the range of disorderly and outrageous passions. The Mussulmans are excited by the prospect of war. The Rayahs, from their numbers, especially in the European provinces of Turkey, are objects of fear no less than of hatred and cupidity. The movement of troops, the calling out the Rediff, the concentration of Regulars on the frontier, the demand of supplies, the scarcity of money, the pressure for payment of arrears, the anticipation of future taxes, concur to spread alarm among the peaceable, and to hold out a clearer prospect of impunity to the violent. The Pashas and subordinate Governors are perplexed, individuals possessing local wealth acquire a licentious influence, and unless some powerful remedies be applied without further delay, it is to be feared that the authority of the Central Government will be completely overpowered in some of the provinces, and that the people, despairing of protection, will augment the disorder by resorting to lawless means of self-preservation.

For the sake of the Empire itself, no less than from motives of humanity, I am inexpressibly anxious to engage the Porte's attention, ere it be too late, to this abundant source of evil and danger. I am well aware of the difficulties under which the Government labours, and that it is far more easy to describe any mischief and to trace it to its causes, than to find an efficient remedy. Yet such is the magnitude of the evil, and such the danger of its extension under present circumstances, that the necessity of checking its progress, and restoring some degree of confidence among the tributary classes, is scarcely subordinate to the duty of preparing the means of resistance against an invading foreign army.

In addition to the numerous extracts of my Consular correspondence which I have furnished to the Office of Foreign Affairs, with reference to this subject, I now inclose for special consideration the intelligence which has reached me from an official source in Bulgaria. Reshid Pasha will learn from its contents how crying is the evil, how urgent the peril, even in a province where a very considerable portion of the regular army is being at this moment collected.

The more pressing and obvious wants are these:—The correction, by means of explanation and control, of that fanatical and licentious spirit which now inflames the Mussulman population; some special means for the protection of the loyal and peaceably disposed, whether Mussulman or Rayah; an efficient responsibility on the part of the Local Governors and Magistrates towards the Supreme Government; a more regular and judicious exercise of authority in the collection of supplies, and the direction of persons acting in concert with the army; relief for the labouring and the rural classes, by means of extraordinary aids obtained by the Porte from other sources, and applied to the payment of the forces, and other immediate wants of the State.

I abstain from offering any suggestions of a more particular kind, in the belief that the Porte is the best judge of its own resources, and in the hope that it will adopt every remedial measure to be found within the range of those resources.

You will leave a copy of this instruction with Reshid Pasha, after reading and fully explaining its contents to his Highness; and you will request that it may be brought without delay before His Majesty the Sultan and the Council of State, to the end that it may be taken into serious consideration, and that the Porte's decision may be communicated to me for the information of Her Majesty's Government.

Yours, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 48.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received July* 30.)

(No. 158.)

My Lord,

Therapia, July 18, 1853.

RUMOURS, on which I place but little reliance, continue in some measure to prevail here of an intended massacre, in which the Turks would be the executioners and the Christians the principal victims. There is no doubt that

considerable excitement exists among the Mussulman population, and it is more likely to increase than to diminish; but the Porte is deeply interested in preventing any kind of disorders here, and hitherto, with the exception of some trifling incidents, the public tranquillity has been admirably preserved.

On the occasion of a visit which I made to the Capudan Pasha a few days ago, on board his magnificent flag-ship, a three-decker, I passed close in front of the whole crew, amounting to 1,100 men, and witnessed the exercise of the guns, without remarking a single glance or gesture of ill-will, and much gratified by the zeal, activity, and skill displayed throughout.

I have, nevertheless, been careful to provide, as far as I can, against the worst, by requesting Admiral Dundas to station a couple of large steam-vessels in these waters, and by prevailing on the Sultan to issue an explanatory proclamation calculated to remove erroneous impressions from the minds of the people. The execution of this last measure has been delayed, but it is now on the point of being carried into effect, and I hope to good purpose.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 49.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 139.)
My Lord, *Foreign Office, August* 2, 1853.

I HAVE to acquaint your Excellency that Her Majesty's Government approve the advice which you have given to the Porte, as stated in your despatch No. 158 of the 18th of July, that, with a view of allaying excitement, the Sultan should issue a proclamation calculated to remove erroneous impressions from the minds of the people.

I am, &c.
(Signed) CLARENDON.

No. 50.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 155.)
My Lord, *Foreign Office, August* 5, 1853.

YOUR Excellency will have received from Mr. Consul Saunders a copy of his despatch to me, No. 16 of the 9th of July, containing an account of the barbarous outrages and exactions to which the Christian subjects of the Sultan within his district continue to be exposed; and I now inclose, for your information, a copy of a despatch which I have addressed to Mr. Saunders in reply.

Her Majesty's Government are well aware of the financial embarrassments under which the Porte must now labour, and the subjects of the Sultan must make sacrifices for the public service. But it is not be endured that the Christians alone should be called upon to make these sacrifices, or that they should be enforced by torture and the barbarous treatment described by Mr. Saunders, nor must the Porte expect aid from Christian Powers if Christianity is to be made the object of insult and oppression by Turkish authorities.

I am, &c.
(Signed) CLARENDON.

No. 51.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 162.)
My Lord, *Foreign Office, August* 12, 1853.

MR. CONSUL BRANT has transmitted to me a copy of his despatch to your Excellency, No. 32 of the 6th of July, respecting the persecution of Deacon Toma in the neighbourhood of Van, and I have to instruct your Excellency to report to me the result of the representations which you will not have failed to make to the Porte on this matter.

I am, &c.
(Signed) CLARENDON.

No. 52.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 169.)
My Lord, *Foreign Office, August* 18, 1853.

I HAVE to acquaint your Excellency that Her Majesty's Government approve the advice respecting the maintenance of order and the protection of the Christians in the districts denuded of regular troops, which you have given to the Sultan in the memorandum of which a copy is inclosed in your despatch o. 192 of the 4th of August.

Her Majesty's Government trust that advice may be adopted; but the enactment of good measures will go but little way towards effecting the improvement that is so much needed, and for which, as well as for retaining the sympathy of Europe now excited in favour of Turkey, the present moment is singularly opportune. The Porte should now be most careful in securing obedience to its order, and in punishing those who fail in carrying them out, particularly as regards the Christians.

Her Majesty's Government do not doubt that your Excellency's vigilance will be directed to this point, as a few examples made of delinquents would show the local authorities that the Sultan was in earnest, and give to those whom they oppress a confidence in the justice of the Porte that unfortunately they have not yet had reason to entertain.

I am, &c.
(Signed) CLARENDON.

No. 53.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received August 22.)

(No. 204.)
My Lord, *Therapia, August* 8, 1853.

THE deep interest taken by Her Majesty's Government in the welfare of the Protestants here, as elsewhere, may excuse me for troubling your Lordship with the accompanying address which was presented to me the day before yesterday by a deputation intended to represent the various Protestant establishments existing in various parts of the Sultan's dominions.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 53.

The Rayah Protestants to Lord Stratford de Redcliffe.

(Translation.)

Constantinople, July 1, 1853.

Most noble Lord,

THE Evangelical Armenian subjects of His Highness the Sultan joyfully give thanks to the God of Glory and Mercy, who in his good providence affords us such an occasion as this, in which we may have the honour to express our heartfelt gratitude to your Excellency for the kind interest you have felt, and the unceasing efforts you have made, even from the first, in behalf of our small and persecuted community, in order to secure our religious freedom, and establish our civil recognition and existence.

While Divine Providence, in its merciful and all-wise arrangements, is permitting us to constitute an Evangelical or Protestant community, under the shadow of the Ottoman Empire, enjoying civil and religious rights and privileges, and free in a good measure from violence and oppression, and especially now that we are entering upon the enjoyment of still greater privileges and of firmer security, through your Lordship's special efforts and the kindness of our Sovereign, we cannot close our lips, or look upon these unspeakable gift swithout the deepest sense of gratitude towards the honoured instruments whom Divine Providence has selected in order to confer them upon us.

And truly the grateful bonds which unite the Ottoman Empire to the wise and humane Government of Her Britannic Majesty are not felt simply by our own community, which, more than all, should be sensible of them, but they reach deep into the hearts of all the people of Turkey.

Turkey lies under great obligations to your Lordship and to the Government of Her Britannic Majesty, not only for the reason which has now brought the chiefs of its various communities to your Lordship's presence with words of thankfulness on their lips and gratitude in their hearts; but for many and older reasons too. And thanks be to God that Turkey is not insensible of its obligation. It is with great pleasure that we every day hear the people's spontaneous expressions of praise, of thankfulness, and of affection. Turkey knows her true friend, and her people recognize her sincere well-wisher. We hope that these words will not be deemed flattery by your Lordship, for our religion forbids it. We only wish to be the interpreters of the people, and we are greatly mistaken if the feelings of by far the greater portion, if not the whole, of the people of Turkey do not bear witness to the truth of our assertion.

We rejoice that the new firman bestowed upon the head of our community by His Highness the Sultan, has afforded us this opportunity of giving a faint expression of our humble attachment and heartfelt gratitude to your Lordship and the noble country which your Lordship so honourably represents; and remain, &c.

The head of the Protestant nation,
(Signed) STEPHEN SEROPIAN.

The National Representatives and Counsellors,
V. AVEDIS.
H. SIMON.
P. Z. CONSTANTINIDES.
M. KEVORKIAN.
H. GARABEDEAN.
V. KRIKORIAN.
A. HACHADOOR.
H. B. BEDROS.
K. HOHANNES.
H. HOVAGIM.
E. D. MICAILIAN.

No. 54.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received September 19.)

(No. 264.)

Therapia, September 5, 1853.

My Lord,

I HAVE much satisfaction in stating that the final result of my interview with Reshid Pasha the day before yesterday, is an understanding effected between him and his colleagues for the immediate promulgation of the firman which I had the fortune to obtain about four years ago, for the establishment of Christian evidence in criminal cases on an equal footing with that of the Mussulmans. The assent of the Council and of the Sultan remains to be procured, but I am given to understand that there is every reason to hope that it will not be withheld.

My suggestions for the extension and improvement of the Great Council, as well as for other matters of internal arrangement, appear to be under consideration in the several departments to which they apply, with a fair prospect of early success.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 55.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 203.)

Foreign Office, September 21, 1853.

My Lord,

HER Majesty's Government have learnt with much satisfaction, by your Excellency's despatch No. 264 of the 5th instant, that there is reason to hope that the firman by which Christian evidence in criminal cases is to be placed on an equal footing with Mahometan, will be promulgated without further delay.

I am, &c.
(Signed) CLARENDON.

No. 56.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 315.)

Foreign Office, December 19, 1853.

My Lord,

YOUR Excellency will have received from Mr. Consul Finn a copy of his report to me, No. 28 of the 18th of November, respecting the persecution to which the native Protestants at Naplous are exposed; and Her Majesty's Government do not doubt that your Excellency will have taken effectual measures for the protection of those Protestants, and for preventing the recurrence of such misconduct on the part of the Turkish authorities as is reported by Mr. Finn in this case.

I am, &c.
(Signed) CLARENDON.

No. 57.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received January 12, 1854.)

(No. 375.)

Constantinople, December 6, 1853.

My Lord,

ALTHOUGH the firman which was granted some time ago, at my request, to the Sultan's Protestant subjects, placing them on the same footing with other religious communities, not Mussulman, in the Empire, contained every privilege which it was reasonable for them to enjoy, I had long endeavoured in vain to obtain its official transmission to the Pashas commanding in the Provinces. I have now to state that the Porte has at length acceded to my earnest and repeated solicitations. The firman in question has been promulgated by its official transmission to all Governors of places wherever a Protestant society is known to exist. For your Lordship's more complete information, a copy of Mr. Pisani's report to me upon the subject is inclosed herewith; and I trust that the fresh mark of Imperial favour now conferred upon the Protestants of this Empire will be agreeable to Her Majesty's Government.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 57.

Mr. Pisani to Lord Stratford de Redcliffe.

Pera, December 5, 1853.

My Lord,

I HAVE the honour to report that the Porte, out of consideration for your Excellency's repeated representations, has just promulgated the firman acknowledging the Rayah Protestants as a separate community, in such of the provinces pointed out in a list given by their Vakeel, namely, Broussa, Adrianople, Sivas, Trebizond, Salonica, Adana, Hodgaelli, Amassia, Rodosto, Sarouhan, Bojouk, Marash, Saida, Moossul, Aintab, Toultcha, Arabkir, Kaisserieh and Diarbekir. At Smyrna, Aleppo and Erzeroom, it was communicated some time ago. This firman, which is respectively addressed to the Governors of the above-mentioned places, has been delivered to the Vakeel for transmission to the authorities to whom it is directed.

I have, &c.

(Signed) ET. PISANI.

No. 58.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 15.)

Foreign Office, January 13, 1854.

My Lord,

I RECEIVED on the 12th instant, and I have laid before the Queen, your Excellency's despatches from No. 375 to No. 380 both inclusive, the last of the 17th of December.

Her Majesty's Government have received with satisfaction the intelligence contained in your despatch No. 376 of the 6th of December, that in compliance with your Excellency's repeated solicitations, the Porte has at length promulgated the firman which was some time ago granted by the Sultan at your request in behalf of his Protestant subjects.

I am, &c.

(Signed) CLARENDON.

No. 59.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received March 11.)

(No. 74.)

Constantinople, February 15, 1854.

My Lord,

I HAVE much satisfaction in stating that the firman which I obtained about four years ago, for placing Christian evidence in matters of criminal jurisprudence on the same footing as that of Mahometans, is now to be extended throughout the Empire, for the benefit not only of foreign Christians in Turkey, but for all classes of the Sultan's tributary subjects without exception. When the firman was originally granted to me for the regulation of proceedings in the Mixed Criminal Courts of Alexandria and Cairo, I obtained a promise that it should be extended, after a time, to the Rayahs of the whole Empire. Hitherto my repeated efforts to secure the performance of this promise failed, and the present appearance of success is owing to a strong appeal in writing, which I addressed to Reshid Pasha several weeks ago. It is altogether painful to observe with what unreasonable tenacity the professors of Islamism still adhere to their misapplication of religious principles. In the present instance, however, I trust that the prejudice is practically surmounted, and that the firman, calculated as it is to remove the most crying injustice under which the Rayahs of the Empire have laboured for centuries, will shortly receive the Sultan's sanction, in addition to the approval of the Council, with which it has been submitted to His Majesty.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

No. 60.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received March 10.)

(No. 79.)

Constantinople, February 24, 1854.

My Lord,

I HAVE much satisfaction in reporting to your Lordship that the firman for establishing Christian evidence on an equality with Mussulman, throughout the Turkish Empire, is completed. It received the Sultan's sanction shortly before I had the honour to receive your Lordship's instruction relating to the question which it has now settled, once for all, on a broad and firm basis. I have received a copy of it from the Porte. No time will be lost in promulgating it, and I propose to send your Lordship a translation of it by the Trieste steam-packet, which goes to sea the day after to-morrow.

I have reason to hope that this great act of long-withheld justice will be followed by other proofs of the Sultan's comprehensive beneficence, and of the improved spirit prevailing among his Mahometan subjects.

It is my ardent wish that the Christian and other non-Mussulman classes of the population of this Empire may duly appreciate the benefit conferred upon them, and justify, by their peaceful and loyal behaviour, the increasing goodwill manifested towards them by the Sultan and his Government.

The haratch is no longer levied in a manner vexatious to individuals, but it is an unjust and degrading tax, for the complete abolition of which I shall continue to employ my strenuous exertions.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

No. 61.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received March 10.)

(No. 85.)

My Lord, *Constantinople, February 26, 1854.*

I HAVE the honour to inclose herewith a French translation of the firman relating to Christian evidence, reported in one of my preceding despatches, dated the 24th instant, and also a translation in the same language of the regulations appended to that firman.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure 1 in No. 61.

Firman relative to Christian Evidence.

(Traduction.)

A TOI, mon Vizir Mehmed Pasha, Vali de la Province de Salonique, j'ordonne:

Ainsi que tout le monde sait, et que je l'ai tant et tant de fois publié par les ordres souverains que j'ai donnés partout, animé que je suis, par un effet de la grace Divine, d'une vive sollicitude pour le bien-être de mes sujets, je dirige toutes mes pensées toujours et en chaque occasion vers le but que je me propose, à savoir, d'assurer le repos et la tranquillité de mes sujets, et de faire prospérer mon Empire. Aussi est-ce dans ce but salutaire et utile qu'avec l'assistance Divine les Tanzimat, et tant de lois et de réglements qui en sont les suites, ont été établis, et l'on voit les nombreux avantages qui en découlent. Et comme je tiens très fort à ce que toutes les questions qui roulent sur des réclamations et sur des réglements de police soient partout convenablement examinées, afin que les habitants et les sujets de mes Etats n'aient pas à souffrir à cet égard, un Tribunal de Commerce et un Tribunal pour les Causes Criminelles ont été établis, il y a quelque temps, à Constantinople; d'autres ont été établis dernièrement dans quelques villes de conséquence de mon Empire, et l'on voit les avantages qui en résultent sur tous les rapports et pour les sujets Ottomans et pour les étrangers.

C'est pourquoi un Commission spéciale a été nommée dans le sein du Conseil d'Etat et chargée d'organiser des Tribunaux pareils à ceux dont nous avons parlé plus haut, pour les établir dans d'autres villes de mes Etats où cela serait convenable. Ce projet a été discuté et considéré sous toutes ses faces, et le Mazbata du Conseil a été lu et pris en même considération par le Conseil de mes Ministres aussi.

Comme les attributions des Cours pour les Causes Criminelles consisteront uniquement à vérifier les faits et procéder au jugement des sujets de ma Sublime Porte qui se seront rendus coupables de crimes envers des sujets des Puissances étrangères, comme aussi à celui des sujets des Puissances étrangères qui se seront rendus coupables d'assassinats, de vols, ou d'autres crimes envers les sujets de ma Sublime Porte; que le véritable objet qu'on a en vue en établissant ces Tribunaux, c'est de vérifier les faits par toutes sortes d'informations et de recherches exactes, afin de tirer au clair la culpabilité ou l'innocence des accusés avec équité, et que les individus réellement coupables ne puissent échapper à une juste punition conforme à l'équité et au Code Pénal, et commandée comme résultat des vérifications faites:—il va donc être établi des Tribunaux sous la dénomination de Medjlis Tahkqiqu (Tribunaux d'Enquête), à l'instar du Tribunal de Police qui existe dans ma capitale, dans quelques villes considérables dans les provinces, indépendamment de ceux qui existent déjà dans quelques autres endroits. Ces Tribunaux seront chargés exclusivement de procéder à la vérification des litiges survenus entre Musulmans et Chrétiens et autres classes de mes sujets, comme aussi entre sujets de ma Sublime Porte et sujets étrangers, concernant des crimes commis. Le but qu'on se propose par là c'est de bien constater et tirer au clair les crimes commis afin que l'innocent n'ait pas à souffrir.

Les Gouverneurs et les officiers de police mettront tous leurs soins à

exécuter le Réglement qui a été rédigé sur ces Tribunaux; ils se garderont bien de contrevenir aux principes y établis, et ne cesseront un seul instant d'employer tout leur zèle à observer strictement toutes les régles qu'il prescrit.

Les personnes employées dans ces Tribunaux doivent être, comme cela est dit dans un Article du Réglement, des hommes extrêmement justes, judicieux, droits, et d'une conduite éprouvée, choisis parmi les membres du Grand Conseil Municipal, et parmi d'autres personnes convenables; et au besoin, on pourra nommer aussi un ou deux commis, tout cela conformément aux circonstances du pays; et on informera ma Sublime Porte des dispositions qui auront été faites.

Voilà ce qui a été jugé à propos par les membres de la Commision, et mes ordres ayant été demandés à ce sujet, j'ai ordonné qu'il soit fait comme il a été décidé, et je t'envoie conséquemment ci-inclus copie du Réglement précité.

Toi donc, Vali susmentionné, lorsque tu auras pris connaissance de ce dont il s'agit, toi aussi tu devras, conformément à ton bon jugement et à ta sagacité, établir le Tribunal dont il s'agit de la manière prescrite plus haut, tu éliras et nommeras les membres de ce Tribunal, et tu informeras ma Sublime Porte de ce que tu auras fait.

Ce sera ton devoir, d'avoir le plus grand soin que les affaires qui surviendront soient examinées et traitées conformément au Réglement susmentionné avec la plus stricte impartialité et la plus grande équité; que le crime du coupable soit parfaitement constaté et établi, et que les innocens n'aient pas à souffrir.

Inclosure 2 in No. 61.

Regulations.

(Traduction.)

MINUTE des Devoirs imposés aux Medjlis (Cours) établis pour la vérification exacte et préalable, et le jugement, des Sujets de la Sublime Porte qui se seront rendus coupables, les uns envers les autres, de Crimes tels que, Assassinats, Blessures, Vols, &c., ainsi que des auteurs de Crimes semblables connus entre Sujets Ottomans et Sujets des Puissances Etrangères:

Cette Cour, qui n'aura rien de commun ni avec le Grand Conseil Municipal ni avec le Tribunal de Commerce, devant être établie à l'instar de celle de la Police de Constantinople, pour vérifier, comme il a été dit plus haut, les circonstances des crimes dont on se sera rendu coupable, se réunira dans certains jours fixes de la semaine; elle sera composée de ceux des membres du Conseil du chef lieu de la province qui seront jugés convenables, et d'autres personnes d'une extrême probité qui seront élues parmi les notabilités honorables du pays, et qui sont en état de remplir les obligations de l'équité et de la justice; et elle sera sous la présidence du Vali.

On procédera lors de l'examen et du jugement des accusés, dans leur interrogatoire, ainsi que dans l'interrogatoire des individus qui donnent des informations, avec la plus grande impartialité et la plus grand équité.

Si la majorité des membres de la Cour a quelques doutes sur la véracité des témoins à charge, la Cour leur fera prendre serment, dans les formes usitées, comme quoi ils diront la vérité, qu'ils ne diront rien contre la pure vérité, qu'ils ne cacheront point la verité, et qu'ils diront, sans rien omettre, tout ce qu'ils savent du cas dont il s'agit; après cela, elle écoutera ce qu'ils auront à dire sauf à les punir s'il conste qu'ils n'ont pas déclaré la vérité.

Tant qu'il ne sera pas devenu nécessaire que les individus venus pour donner des informations soient présens ensemble, ils ne seront pas introduits tous ensemble à la Cour, mais ils seront interrogés séparément. Aucun d'eux n'y sera introduit pendant qu'un autre subit son interrogation. Les témoins seront interrogés en présence de l'accusé.

S'il se trouve des personnes se faisant fortes de prouver que les dépositions des témoins à charge ne sont point véridiques, on écoutera aussi ce qu'elles auront à dire à cet égard, après leur avoir fait prendre serment de la manière susmentionnée; et la Cour prononcera conformément à l'opinion de la majorité de ses membres sur la véracité de l'une ou de l'autre partie.

On prendra en considération tout ce qui peut établir l'innocence de l'accusé avec autant de soins qu'on a mis à entendre les dépositions qui ont été faites contre lui.

Afin de tirer au clair la culpabilité ou l'innocence d'un accusé, c'est-à-dire, afin qu'un homme vraiment coupable n'échappe au glaive de la loi, et qu'un innocent ne soit puni injustement, on prendra les dépositions des individus de toutes nations et *millète*, sans aucune exception, qui ont des notions personnelles et particulières sur le cas dont il est question seulement pendant que la Cour est à examiner l'affaire, et pour qu'elle obtienne toutes les informations positives qu'il faut qu'elle se procure.

On obligera de venir à la Cour pour déclarer ce qu'ils savent, les individus qui auront été désignés par le demandeur ou le défendeur comme ayant connaissance du fait dont il s'agit.

La Cour aura à prononcer la peine qu'aura encourrue l'accusé, convaincu, lors de l'examen qui a eu lieu en sa présence, de culpabilité suivant le degré de sa culpabilité, et conformément aux lois pénales de la Sublime Porte; et elle fera exécuter la sentence après qui cette sentence aura été confirmée par le Vali.

Quant aux crimes qui exigent le "kissas" (la peine capitale d'après la loi du "talion"), ou bien le "diyète" (prix du sang de l'homme tué), la Cour ne décidera rien là-dessus, elle ne prononcera aucune sentence; et elle se bornera à présenter au Vali le résultat des informations positives qu'elle aura acquises sur l'un ou l'autre de ces deux cas, et le Vali les mettra sous les yeux du Grand Conseil, qui aura à prononcer une sentence conforme aux lois pénales de la Sublime Porte.

Toute question concernant le sujet d'une Puissance étrangère, soit comme plaignant, soit comme accusé, sera discutée dans cette Cour en présence du Consul du Gouvernement protecteur, ou devant le délégué de ce Consul, et cela en vertu des Traités qui exigent sa présence, et il devra y avoir aussi au préalable son concours et son adhésion, soit pour la sentence qui doit être prononcée, soit pour l'exécution de cette sentence.

Si l'individu qui est sous jugement est un sujet d'une Puissance étrangère, ou un sujet Ottoman qui aurait commis quelque attentat contre un sujet étranger, l'interrogatoire et le jugement se feront d'après les Traités en vigueur, devant le Consul, ou devant le drogman délégué de sa part, du Gouvernement dont l'individu, soit plaignant, soit accusé, est le sujet. Et le Consul, ou son délégué, aura la faculté, tout comme les autres membres de la Cour, d'interroger les parties, et de poser des questions aux personnes qui font leurs dépositions, et d'exprimer, s'il faut, sa propre opinion et ses réflexions.

Si la majorité des membres de la Cour est d'avis, d'après les informations obtenues, et par la force même des raisons, qu'un accusé est innocent, et si cet accusé n'a pas des antécédens, la Cour représentera au Vali la nécessité que le détenu soit mis en liberté.

Si un accusé s'avoue, de sa propre bonne volonté, coupable, il n'y aura rien à dire. Seulement s'il est constaté qu'en réalité cet individu n'est pas coupable, et que l'abus qu'il a fait est uniquement dû à des menaces ou à des promesses, et que c'est malgré lui, ou pour avoir été induit à erreur, qu'il a fait cette confession, un pareil aveu fait à son propre préjudice ne comptera pour rien. Et s'il conste, de son propre aveu, qu'il est vraiment coupable, et après cela il prétend qu'on l'a engagé à faire cet aveu, ou bien qu'il l'a fait pour avoir été induit à erreur, on ne fera aucun cas de cette assertion.

A l'occasion de l'interrogatoire et de la punition des coupables, la Cour ne fera usage ni de coups de bâton ni de la bastonnade; et surtout elle ne leur fera donner aucun genre de question.

Lorsqu'il sera devenu nécessaire d'arrêter quelque individu, il sera mené devant une autorité qui décidera sur le champ s'il y a lieu de le mettre sous jugement ou s'il faut le mettre en liberté.

No. 62.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 108.)

My Lord, *Foreign Office, March* 13, 1854.

HER Majesty's Government have learnt with extreme satisfaction by your despatches of the 15th, 24th, and 26th of February, that your Excellency's efforts in regard to the acceptance of Christian evidence have at length been attended with success, and that this long-deferred measure of justice and wisdom is about to be put in force; and they cannot doubt that it will be received by the Christian subjects of the Sultan as a further proof of His Highness' determination to redress their just grievances, and to remove all future ground for complaint on their part.

I have to add that Her Majesty's Government approve of your Excellency's intention to endeavour to effect the abolition of the haratch.

I am, &c.

(Signed) CLARENDON.

No. 63.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received June* 10.)

(No. 268.)

My Lord, *Constantinople, May* 30, 1854.

AS the prospects of this country are such that any one looking forward may fairly anticipate a greater influx of foreigners, and among them of British, than heretofore, I have thought it desirable under the present auspicious circumstances to obtain permission for the erection of a British Protestant Church in this part of the Ottoman metropolis.

Your Lordship will learn, I trust, with pleasure that my demand has been favourably received, and under this impression I forward in original herewith an official report addressed to me a few days ago by Mr. Pisani.

The Bishop of Gibraltar, who is now here, and whom I have apprised of the Porte's intended concession, entertains a sanguine hope that funds sufficient to purchase ground and to build a church, may be obtained by subscriptions here and in England.

We are both of opinion that no better monument could be devised in honour of the assistance now so generously afforded to the Sultan and his dominions by the Sovereign and people of the United Kingdom.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 63.

Mr. Pisani to Lord Stratford de Redcliffe.

My Lord, *Pera, May* 25, 1854.

I AM happy to be able to inform your Excellency that the demand made to the Porte to grant permission for the building of a Protestant Church at Pera, has been favourably received by the Ministerial Council. A report has therefore been drawn up, and submitted to the Sultan's sanction.

Having no reason to anticipate any objection on the part of His Majesty, I venture to state that your Excellency may consider the matter as finally settled.

I have, &c.

(Signed) ET. PISANI

No. 64.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 339.)

My Lord, *Foreign Office, June* 16, 1854.

I HAVE received from Mr. Consul Wood a copy of his report to your Excellency No. 19 of the 25th of May, in which he states that the late firman of the Sultan in favour of the Greek clergy is treated with utter disregard by the Turkish authorities at Damascus, and instances in proof of his assertion the case of the daughter of Abdul-Kondssy, which he reports in detail, and in which the

Turkish Court at Damascus endeavoured to set aside the decision of the Greek Patriarch in a question strictly within the control of ecclesiastical authority; and I have to instruct your Excellency to inform me of the decision of the Porte upon this case, as it is one of some importance with reference to the manner in which firmans are obeyed.

I am, &c.
(Signed) CLARENDON.

No. 65.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 448.)
My Lord, *Foreign Office, July* 29, 1854.

MR. CONSUL BLUNT has informed me of the representations which he had made to Fuad Effendi respecting the desire of the Christians at Volo to build a church in that town.

It appears from Mr. Blunt's despatch that Fuad Effendi has promised to obtain permission from the Porte to carry this plan into effect.

I have instructed Mr. Blunt to express to Fuad Effendi the thanks of Her Majesty's Government for the attention he has paid to Mr. Blunt's representations.

I am, &c.
(Signed) CLARENDON.

No. 66.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received September 27.)

(No. 499.)
My Lord, *Therapia, September* 10, 1854.

I LEARN from Mr. Pisani, who was present at the extraordinary Council assembled lately to hear the Sultan's hatti-sheriff read, that the heads of the different religious communities in this Empire were also present on the Pasha's invitation, including the Protestant Agent; and, what is more satisfactory, that they were seated on a perfect equality of position with the Ottoman Pashas.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 67.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 565.)
My Lord, *Foreign Office, September* 27, 1854.

THE rescript of the Sultan on the subject of reform, of which a translation is inclosed in your Excellency's despatch No. 491 of the 9th instant, affords evidence that the existence of one of the worst evils in Turkey is recognized by the Turkish Government; but like many similar documents which have preceded it, that rescript will be but a dead letter unless honest men can be found to watch over its execution.

The Council which is to be established for carrying out the Sultan's intentions will be some test of the sincerity of the Turkish Government; and Her Majesty's Government await with anxiety to learn your Excellency's opinion of the persons appointed to be members of it.

I am, &c.
(Signed) CLARENDON.

No. 68.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 567.)
My Lord, *Foreign Office, September* 27, 1854.

HER Majesty's Government have learnt with satisfaction the marks of attention and consideration shown to the heads of the different religious sects, on the occasion of the reading of the Sultan's late Reform Rescript, as reported in your despatch No. 499 of the 10th of September.

I am, &c.
(Signed) CLARENDON.

No. 69.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 630.)
My Lord, *Foreign Office, October* 21, 1854.

I HAVE to inform your Excellency that a report has reached Her Majesty's Government, that Mehemed Raghib Pasha, the new Turkish Governor at Scutari, has commenced persecutions on account of religion, and that he has tortured Christians on the accusation of their having once professed Islamism.

I have desired Mr. Consul Saunders to inquire strictly into this matter, and to report to your Excellency whether there is any truth in these charges, and whether any instances of cruelty or oppression have occurred on the part of this Pasha, or of any Turkish authorities in Albania, towards Christian subjects of the Sultan; and I have directed Mr. Colquhoun to inform your Excellency whether during his mission to Serajevo, or since, any authentic cases have come to his knowledge of such barbarities being committed.

If it should prove to be true that atrocities of this nature have actually been perpetrated by the Sultan's servants, your Excellency will represent their conduct in the strongest terms to the Turkish Government, and you will require that the officers guilty of such crimes, which are repugnant to humanity and in direct opposition to the Sultan's orders, shall be visited with the severest punishment and disgrace.

I am &c.
(Signed) CLARENDON.

No. 70.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received December 10.)

(No. 701.)
My Lord, *Therapia, November* 25, 1854.

I AVAIL myself of the present opportunity to forward herewith in copy, for the information of Her Majesty's Government, a circular which I have addressed to Her Majesty's Consuls in Turkey, for the purpose of fixing attention upon the importance of their contributing, by all proper means, to the enforcement of four very important measures which, at the suggestion of Her Majesty's Embassy, have emanated from the Sultan and his Government within the last few months.

The measures to which I refer are, the admission of Christian evidence in criminal cases, the repression of outrage, the free exportation of grain, and the abolition of traffic in slaves from Georgia and Circassia.

In justice to the Consuls, I cannot conceal my persuasion that they might have been safely left, in this instance, to the working of their own sense of duty. But an official communication of the firmans and other documents relating to the measures in question, and a formal instruction susceptible of being cited in

their eventual discussions with the local authorities, can hardly fail to strengthen their hands, and to render their exertions more efficient in those matters which do not come under a right of formal interference on our part.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure 1 in No. 70.

Circular.

Therapia, November 20, 1854.

Sir,

WITHIN the last few months four important measures, emanating from the Turkish Government, and calculated, if enforced with suitable energy, to produce a large amount of benefit to this Empire, either by their immediate or by their eventual consequences, have been communicated, by command of the Porte, to Her Majesty's Embassy.

By the first of these measures, a signal improvement has been introduced into the procedure of criminal jurisdiction throughout the Ottoman Empire. New securities have been given to the protection of innocence and for the discovery of guilt in trials of that description; and, above all, the testimony of witnesses to whatever class of the Sultan's subjects they may belong, has been thereby placed on a footing of perfect equality.

The second is directed against the disorders and acts of cruel violence but too frequently perpetrated by irregular soldiery in the Porte's service, or by unemployed individuals abandoned to the indulgence of their passions and addicted to plunder and sanguinary crime.

The third has established the removal of every kind of restriction attached of late to the free exportation of grain from the ports of Turkey.

The fourth, and not the least beneficial, is a complete interdiction of the traffic in slaves from Georgia and Circassia.

As Her Majesty's Government have taken a deep interest in the adoption of these measures, they cannot but feel an earnest desire to have them carried seriously and permanently into effect, to the end that their salutary results may be thoroughly realized, not only for purposes of general humanity, but also for the welfare and improvement of an Empire whose preservation in a right spirit is now the leading principle of European policy.

To the accomplishment of this grand object, I conceive that your watchful attention and the exercise of your unbiassed influence may be essentially conducive. The Turkish provincial authorities, on whom, in the first instance, devolves the faithful enforcement of the measures in question, have some traditional prejudices to overcome, and many adverse interests to withstand, in the execution of their duty. At a distance from the seat of Government, they naturally stand in need of support, admonition, and encouragement; nor, in the present most intimate and cordial state of our relations with Turkey, can aids of this kind descend to them from a better source than from you and your colleagues elsewhere, animated, as no doubt you are, by the spirit of that alliance which holds the two countries together in close co-operative union.

I ought, however, to remind you that the most friendly interference in those matters which immediately concern the internal affairs of the Empire require to be conducted with prudence and a just respect for rights of sovereign or of local jurisdiction. Your vigilance may be exercised, your advice may be given, the language of remonstrance even may be used, without transgressing the limits of propriety, and, in case of failure, your representations to the Government at home, and also to the Embassy here, will afford that prospect of redress which, though more distant, may not on that account be of less certain effect.

Copies of the firmans, instructions and notes relating to the four measures, respectively, are inclosed herewith, as well in the original Turkish as in English or French translation.

They would have been sent to you at an earlier period had not some obstacles, difficult to remove in a moment, been occasioned by incidents on which it is not necessary to dwell.

Although the measures themselves are already known to you and to the public at large, the present Circular will reach you at a time when some experience of their working will enable you to act at once with practical judgment and efficacy in furtherance of their enforcement.

I am, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure 2 in No. 70.

Firman relative to Christian Evidence.

[See Inclosure 1 in No. 61.]

Inclosure 3 in No. 70.

Regulations.

[See Inclosure 2 in No. 61.]

Inclosure 4 in No. 70.

Firman.

(Traduction.)

Firman adressé aux illustres Valis des Pays de la Partie Gauche de la Roumélie jusqu'à Janina; à Sélim Pacha, Général de Division de l'Ecole Impériale du Génie, qui est chargé de la mission ci-dessous mentionnée; aux Kaimakams des Sandjaks; aux Naïbs et aux Muftis; aux Mudirs des Districts; aux Membres des Medjlis, et aux Notables du Pays.

IL nous est parvenu, et nous en avons acquis la certitude, que quelques écervelés et insensés parmi les Bachi-Bozouks ont attenté, dans les pays par où ils ont passé et où ils se sont arrêtés, à la vie, à l'honneur et aux biens des sujets Musulmans et Chrétiens de mon Empire, et commis mille excès coupables et incompatibles avec les devoirs de l'humanité; que dans quelques endroits, des brigands et voleurs de grands chemins attaquent plusieurs de mes sujets et leurs femmes et enfants, et leur font du mal; que ces excès ont lieu à cause de la négligence et par la connivence de quelques autorités qui, ce qui est pire encore, ont l'audace de commettre elles-mêmes une foule de vexations, et manquent au devoir de fournir des vivres aux troupes auxiliaires des Puissances alliées.

Inutile de dire que je tiens beaucoup à préserver de toute espèce de vexations, à protéger et assurer le repos et la tranquillité de toutes les classes de mes sujets, qui sont un dépôt que la Divine Providence a mis entre mes mains. Il est impossible, d'ailleurs, de différer le châtiment de ceux qui manquent au devoir de donner des facilités aux affaires qui concernent les troupes auxiliaires. Or, tandis que des firmans émanés exprès de mon Trône Impérial ont été publiés dans toute l'étendu de mon Empire, il y a quelque temps, par lesquels il était ordonné que les auteurs de pareils actes eussent à subir une punition sévère, que des scènes semblables à celles dont il est fait mention plus haut se commettent encore, c'est là vraiment une manière d'agir abominable; et, par conséquent, il est devenue nécessaire d'infliger, sans le moindre délai, la punition la plus sévère à ceux qui se rendent coupables de pareils excès, aussi bien qu'aux autorités qui se rendent coupables de connivence contrairement à mes ordres souverains.

Toi, Sélim Pacha sus-mentionné, tu auras à parcourir les pays situés dans la partie gauche de la Roumélie jusqu'à Janina; et conformément aux instructions qui t'ont été données, tu procéderas au jugement soit des particuliers soit des autorités coupables, et tu leur feras appliquer, sans prendre les ordres de la Sublime Porte, les dispositions insérées dans mes firmans précédents. Et s'il arrive quelque cas non prévu par le Code Pénal, tu ne perdras pas un instant à prendre là-dessus les ordres de la Sublime Porte.

Telle est la mission confiée avec pleine autorité au bon jugement et à la droiture de Sélim Pacha. Et d'après les ordres émanés à cet égard du Trône Impérial, il est déjà parti.

Attendu la probabilité que le Pacha ait besoin d'une force armée pour pouvoir se saisir des coupables dans certains endroits, nous avons fait savoir à son Altesse le Généralissime qu'il doit publier et donner à cet égard les ordres nécessaires.

Le présent firman Impérial, qui contient la mission et l'autorisation confiées à Sélim Pacha, est émané de ma Chancellerie Impériale et remis entre ses mains.

Vous tous, Valis sus-mentionnés, informés que vous serez de quoi il s'agit, vous comprendrez que cette affaire n'est à nulle autre semblable, et qu'elle commande la plus grande attention et les plus grands soins; et il faut, par conséquent, que sans perdre un instant, et sans laisser échapper la moindre occasion, l'on procède à la punition des coupables; car, sans cela, ceux qui montreront de la négligence et de la connivence à cet égard, auront assumé par là les conséquences les plus funestes.

Il faut que vous prêtiez aide et assistance au Général de Division dans les choses qu'il doit exécuter d'après ses instructions, et que vous ne cessiez pas d'y apporter tous vos soins. Vous lui consignerez les individus coupables, afin qu'ils soient jugés et punis.

Et toi, Général de Division sus-mentionné, tu partiras incessamment, et ainsi que ta mission l'exige, tu te rendras aux susdits endroits; et dans les pays que tu parcourras, tu procéderas au jugement des Bachi-Bozouks ou autres coupables, conformément à tes instructions, et tu les feras punir d'après les dispositions de mon susdit firman Impérial avec la plus grande rigueur; et cela, sans demander les ordres de ma Sublime Porte, et sans le moindre délai.

Tu auras soin de faire connaître minutieusement à la Sublime Porte celles des autorités qui auront montré de la négligence ou de la connivence à ces égards, afin qu'elles aussi soient punies comme elles le méritent.

Dans ces sortes de cas, il faut que justice soit faite sans exception de personnes; mais il faut aussi avoir bien soin, et ceci est un point essentiel, que les innocents et les hommes qui vivent honnêtement, n'aient à souffrir la moindre molestation.

Enfin, tu feras tout ton possible pour remplir ta mission avec équité et impartialité.

Et vous autres, Kaimakams, Naïbs, Muftis, Mudirs, Membres des Conseils, &c., lorsque vous aussi, vous aurez pris connaissance du contenu de ce firman Impérial, vous devrez vous conformer à tout ce que Sélim Pacha vous dira par rapport aux affaires dont il est chargé. Gardez-vous bien de cacher les coupables; mais, au contraire, il faut les faire connaître, afin que justice soit faite. Et comme, si vous contreveniez à mes ordres souverains, vous prendriez sur vous une terrible responsabilité, et qu'un pareil procédé vous attirerait les conséquences les plus funestes, vous devez vous en garder bien; faites tout votre possible de donner, au contraire, des preuves de fidélité et de dévouement.

Donné dans les derniers jours du mois de Zilhidjé, l'an mil deux cent soixante-dix.

Une pareille mission a été donnée à Medhet Effendi, Second Secrétaire du Conseil d'Etat, pour la partie droite de la Roumélie jusqu'aux Balkans et bords du Danube.

Le firman est adressé à Mehmed Saïd Pacha, Vali de Silistrie, et à Abdul-Rahman, Vali de Widin.

Inclosure 5 in No. 70.

Instructions addressed to Medhet Effendi.

(Traduction.)

C'EST une chose connue que les Bachi-Bozouks osent commettre dans les endroits par où ils passent et là où ils s'arrêtent, une foule d'actes coupables et des vexations envers toutes les classes de sujets. On sait aussi que, dans certains endroits, des brigands ont fait leur apparition et font beaucoup de mal à un grand

nombre de Musulmans et de Chrétiens innocents, ainsi qu'à leurs familles. Tant que des gens de cette trempe resteront impunis, il est évident qu'on ne pourra guère arrêter le cours des maux sus-énoncés. Il est donc nécessaire d'y apporter un prompt remède.

Mais à cause des événements de la guerre qui donnent tant d'occupation à l'armée Impériale, elle ne peut pas naturellement exercer une surveillance sur des choses pareilles de là où elle se trouve; les Valis sont très-occupés; et quant aux autorités inférieures, elles ne donnent point, quelle qu'en soit la cause, tous leurs soins aux affaires de cette nature.

C'est pourquoi Medhet Effendi, sus-mentionné, a été, ainsi que cela est dit dans le firman qui le charge de cette mission, destiné par ordre de Sa Majesté Impériale à cette affaire avec des pleins pouvoirs. Et comme sous le règne plein d'équité de Sa Hautesse, on ne permettra pas que des vexations et des procédés barbares aient lieu envers qui que ce soit, l'Effendi s'efforcera de remplir sa mission de la manière qui suit:

Ainsi qu'il appert des papiers remis entre ses mains, des brigands ont commis, dans les environs de Varna, envers quelques Bulgares innocents, des scènes horribles et propres à faire saigner le cœur. Or, la Sublime Porte est la première à vouloir en tirer vengeance, et il est de l'essence de tout Gouvernement d'infliger aux auteurs de pareilles atrocités les châtiments qu'ils méritent, et en même temps de punir, suivant le degré de leur culpabilité, celles des autorités qui ont favorisé ou négligé d'empêcher ces crimes, comme c'était leur devoir de le faire.

L'Effendi partira donc d'ici par mer, et dès qu'il sera arrivé à Varna, il se rendra sur les lieux où les scènes d'horreur se sont passées, et il fera tout son possible pour se saisir des auteurs de ces crimes, et pour découvrir quels sont ceux qui ont favorisé ces crimes ou fait preuve de négligence à cet égard. Aussitôt que les coupables auront été arrêtés, ils devront être jugés de la manière la plus équitable et la plus minutieuse. Et si l'Effendi ne les fait pas punir sur le champ, conformément au firman et aux instructions générales publiées il y a quelque temps, et dont copies ont été mises entre ses mains, il s'en rendra responsable. Il se peut qu'un cas extraordinaire arrive, et qu'il faille pour cela procéder en dehors des dispositions du firman et des instructions générales précitées; dans ce cas seulement l'Effendi se trouvera obligé de prendre d'ici les ordres nécessaires. Il doit tenir le Gouvernement au courant de tous les crimes qui se commettent.

La mission de Medhet Effendi ne se borne point aux alentours de Varna; mais commençant de là, il parcourera tout le pays au delà des Balkans; et si dans ce pays-là aussi il a été commis des actes coupables, il procédera à les vérifier, pour agir en conséquence. Il ne doit s'arrêter nulle part plus de temps qu'il ne faut.

Nous avons écrit à son Altesse le Généralissime de donner partout où il faut les ordres nécessaires, afin qu'au besoin, une force armée suffisante se trouve auprès de lui; et il est ordonné, par le firman dont il est porteur, à toutes les autorités de lui donner toute l'assistance nécessaire pour l'exécution de la mission dont il est chargé. Il ne lui reste donc qu'à faire preuve d'activité, et à remplir sa mission exactement; il doit aussi nous faire connaître ceux qui auront manqué à faire les choses qu'il aura demandées d'eux.

L'Effendi doit voir par les papiers remis entre ses mains qu'on néglige beaucoup de fournir les vivres, toute sorte de comestibles et autres objets dont les troupes auxiliaires des Puissances alliées aux environs de Varna ont besoin. Or, c'est un devoir sacré de chercher, en y mettant tout le zèle possible, à faciliter les affaires des troupes expédiées avec tant de sacrifices uniquement pour défendre l'Empire Ottoman; et cela étant, la négligence à cet égard ne peut provenir que d'un manque de zèle pour le bien de la patrie, et comme telle elle ne peut être que fortement blâmée par la Sublime Porte; et c'est pour cette même raison que l'ex-commandant de Varna, Hussan Pacha, a été destitué. Medhet Effendi doit prendre des renseignements pour découvrir quels sont ceux qui ont agi à cet égard contrairement à la volonté de la Sublime Porte, pour les punir, afin que désormais chacun soit plus soigneux là-dessus, et que chacun s'empresse d'offrir aux troupes les vivres et toute espèce de comestibles, à des prix raisonnables; l'Effendi prendra et publiera des mesures dans ce sens, mesures très-nécessaires.

L'Effendi prendra des renseignments, ouvertement et sous-main, sur la

manière d'administrer le pays et la conduite, à tous égards, des Valis des pays qu'il parcourra, car cela fait partie de sa mission; et il fera connaître toutes ces circonstances à la Sublime Porte. Il ne lui sera pas permis de cacher l'inconduite de qui que ce soit; mais aussi la justice exige qu'il ne croie pas légèrement à des calomnies et à des imputations. Il faut donc qu'il prenne des renseignements exacts sur ce qu'on lui dira, et c'est un devoir de faire en sorte que leur jugement se fasse avec impartialité et justice, et d'une manière très-minutieuse.

Si c'est une œuvre qui mérite récompense que d'accepter cette mission avec probité, on se rend, dans le cas contraire, responsable de sa conduite, et Medhet Effendi doit, conséquemment, agir, à cette occasion, droitement et honnêtement.

Il est aussi essentiel qu'il fasse publier que tous ceux qui ont des sujets de plainte, peuvent se présenter et exposer librement leurs griefs.

Inclosure 6 in No. 70.

Instructions addressed to Selim Pasha.

(Traduction.)

C'EST une chose connue que, partout où ils passent et s'arrêtent, les Bachi-Bozouks commettent des actes coupables et des vexations envers toutes les classes de sujets; on sait aussi que, dans certains endroits, des brigands ont fait leur apparition et font beaucoup de mal à grand nombre de Musulmans et de Chrétiens innocens et à leurs familles. Tant que des gens de cette trempe resteront impunis, il est évident qu'on ne pourra guère arrêter le cours des maux sus-énoncés. Il est donc nécessaire d'y apporter un prompt remède.

Mais à cause des événements de la guerre qui donnent tant d'occupation à l'armée Impériale, elle ne peut pas naturellement exercer une surveillance sur des choses pareilles de là où elle se trouve; les Valis sont très occupés; et quant aux autorités inférieures, elles ne donnent pas, quelle qu'en soit la cause, tous leurs soins aux affaires de cette nature.

C'est pourquoi le Pacha sus-mentionné a été, ainsi que cela est dit dans le firman qui le charge de cette mission, destiné par ordre de Sa Majesté Impériale à cette affaire avec des pleins pouvoirs. Et comme sous le régne plein d'équité de Sa Hautesse, on ne permettra pas que des vexations et des procédés barbares aient lieu envers qui que ce soit, le Pacha devra s'efforcer de remplir sa mission de la manière qui suit:

Nous avons écrit à son Altesse le Généralissime de donner les ordres nécessaires à qui il faudra, de fournir au Pacha une force armée suffisante dans le cas où cela serait nécessaire; et comme par le firman dont le Pacha est muni, il est ordonné à toutes les autorités de lui donner toute espèce d'assistance dont il aura besoin pour l'exécution de sa mission, le Pacha n'a plus qu'à y mettre de l'activité. Le Pacha devra aussi nous faire savoir, sans aucun délai, ceux qui auront manqué de faire les choses qu'il leur aura demandées.

Sélim Pacha commencera par la partie en deça des Balkans; et passant par la partie droite de la Roumélie, il passera jusqu'à Janina. De là il reviendra jusqu'à Larisse; et partout où des actes coupables auront été commis, il les vérifiera et fera ce qui est nécessaire.

Une partie de la mission du Pacha est de prendre, ouvertement et sous main, des renseignements exacts sur la manière d'administrer le pays, et sur tous les procédés des Valis et des autres autorités dans les pays qu'il aura parcourus, et de nous en faire connaître le résultat; et n'étant pas permis de cacher l'inconduite de qui que ce soit, il n'est pas juste non plus de croire légèrement aux imputations et aux calomnies; il faut donc qu'en prenant des informations, et dans les jugements qui auront lieu, on procède d'une manière impartiale, minutieuse et équitable. Voilà comment le Pacha aura à se comporter en remplissant sa mission.

On croit par les papiers dont le Pacha a été muni que les événements qui se sont passés dans le voisinage de Janina, sont horribles. Ainsi, il se concertera avec son Excellence Vami Pacha, pour la répression complète de ces scènes, et pour la punition rigoureuse de leurs auteurs, telle étant notre ferme

volonté. Il tiendra la même conduite à Larisse, si à Larisse de pareils actes ont eu lieu.

Si l'exécution franche de cette mission sera une œuvre digne de récompense, une conduite opposée sera suivi d'une grande responsabilité. Il faut donc faire preuve à cette occasion de fidélité et de probité. Il est aussi très-important de publier que tous ceux qui ont des sujets de plainte, n'ont qu'à se présenter pour les faire connaître sans la moindre hésitation.

Inclosure 7 in No. 70.

Note of the Porte to Lord Stratford de Redcliffe, September 24, 1854.

(Translation.)

A TEMPORARY prohibition had been issued against the export of grain from certain places pointed out, until the army arrangements should be completed for obviating any difficulties on the score of supplies to the Turkish and the auxiliary troops, and this restriction was communicated at the time to all the Foreign Legations at Constantinople.

The arrangements for supplying the Turkish and the auxiliary forces of the illustrious Powers will have been completed by this. The Imperial troops in Roumelia have gone into the Principalities, and the auxiliary armies and fleets have proceeded to their destination; there are not many troops remaining at Varna, and the prolongation of the restriction might bring on penury in every direction.

The time has therefore come for removing this restriction altogether. His Majesty the Sultan has, therefore, ordered that every one should be at liberty to purchase grain, after proper provision shall have been made for seed and for local consumption, and on condition that the arrangements for supplying the Imperial army are in no way disturbed.

This is everywhere made known, and is communicated to your Excellency as well as to the other foreign Representatives.

Inclosure 8 in No. 70.

Lord Stratford de Redcliffe to Reshid Pasha.

Therapia, September 25, 1854.

THE Undersigned has received the Porte's official note dated yesterday, announcing the cessation of the temporary restriction which for certain specified reasons had been laid on the exportation of grain from Turkey. He has received this notification with pleasure, being convinced that the continuance of the prohibition would have been uselessly prejudicial to the interests of commerce and the obligations of treaty.

The Undersigned observes that although the general prohibition has ceased, which it necessarily would have done of itself, as it was originally adopted only for the grain of last year's produce, certain reservations are still made as to the purchase of that article for exportation. It is therefore his duty to state that all restrictions on the exportation of grain, as upon any other article of Turkish produce, are contrary to the stipulations of the Commercial Treaty, and only to be justified by special necessity and during the undoubted existence of that necessity. If the Porte's note is to be understood in its literal sense, the Turkish authorities are still instructed to prevent the purchase of grain for exportation, until they are satisfied that provision is made for local consumption, seed, and the arrangements for supplying the Imperial army. As this state of things would open a wide door to arbitrary proceedings and exclusive speculations, it is desirable that some further explanation should be afforded, and that whatever is really objectionable in those respects should be removed.

The Undersigned, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure 9 in No. 70.

Reshid Pasha to Lord Stratford de Redcliffe.

(Translation.) *October* 5, 1854.

I HAVE received your Excellency's reply to the circular communication made to the foreign Representatives announcing the abolition of the prohibition on the export of grain from the Imperial States.

It was not meant by the passages in the Porte's note, in which it is said that the arrangements for supplying the Imperial army and for meeting local exigencies were to be looked after, and that the necessary quantity of grain for seed was to be reserved, to put any limitation on the export of grain from the Ottoman States. The object was to communicate to your Excellency the instructions of the Porte to certain of her authorities to provide for the wants of the people, and the necessary quantity of grain for seed, conformably with their duty, and to see that any arrangements or contracts for supplying corn to the Imperial or to the auxiliary armies should not be impaired.

In repeating to your Excellency that the prohibition on the export of grain is abolished generally throughout the Empire, I have, &c.

Inclosure 10 in No. 70.

Firman addressed to Mustapha Pasha.

(Traduction.)

A toi mon Vizir,

L'HOMME est la plus noble de toutes les créatures sorties des mains de Dieu, qui l'a destiné à être heureux, en lui accordant la grâce de naître actuellement libre. Mais contrairement à la destination primitive et fortunée, les Circassiens se sont fait un étrange habitude de vendre les enfants et leurs parents en qualité d'esclaves, et même, ce qui se pratique parmi quelques Circassiens, de voler les uns les enfants des autres, et de les vendre comme les animaux et les marchandises.

Ces procédés vraiment incompatibles avec la dignité de l'homme, et contraires à la volonté du Souverain Créateur, sont extrêmement mauvais et blâmables, et je les condamne aussi complétement, c'est pourquoi je viens d'ordonner qu'à l'effet d'empêcher cet état des choses, on donne des conseils efficaces et les ordres nécessaires et analogues aux Circassiens; qu'en même temps, on prenne des mesures pour empêcher l'embarquement d'esclaves dans les échelles qu'il faut pour cela; et qu'on fasse savoir ce dont il s'agit à toutes les autorités militaires et civiles de ces environs-là.

En conséquence le présent illustre firman est émané exprès de mon Divan Impérial pour publier mes ordres souverains à cet égard.

Toi donc, Muchir susmentionné, informé que tu seras de ce que j'ordonne, tu procéderas, avec ce zèle qui te caracterise, et cette grande intelligence qui te distingue, à porter ma volonté souveraine à la connaissance des Circassiens, et de tous ceux qu'il faudra, en la publiant de la manière la plus détaillée, tu feras tout ce que ton savoir-faire et ta sagacité te suggéront pour mettre fin, en donnant et faisant exécuter les ordres nécessaires pour empêcher le passage d'esclaves et leur embarquement dans les échelles qu'il faut pour cela: et, en outre, comme il est nécessaire de punir ceux qui, en contravention à ces ordres, sont coupables de la vente de leurs parents, ou du vol des parents et d'enfants d'autrui, ou qui désirent les exporter au dehors, après les avoir achetés, vous ne négligerez en aucune manière ce point: enfin tu mettras tous les soins à faire tout ce que ci-dessus, et tu ajouteras foi au noble chiffre dont est décoré le présent commandement Impérial donné dans la seconde dizaine du mois de Mouharrem, l'an 1271 (commencement d'Octobre 1854).

Inclosure 11 in No. 70.

Firman addressed to Mustapha Pasha.

(Traduction.)

A toi mon Vizir,

L'ON vient d'apprendre et de constater qu'il y a des gens qui prennent de la Georgie des enfants et des femmes et les vendent en disant que ce sont des esclaves.

Je n'ai pas besoin de dire que ce procédé est très blâmable et abominable; indépendamment de cela, c'est aussi une chose contre le point d'honneur et contre l'humanité: et c'est pourquoi j'ai donné des ordres que désormais ce procédé soit rigoureusement prohibé dans ces pays-là, et que tout individu qui aura eu l'audace de faire une chose pareille soit sur le champ sévèrement puni. En conséquence, le présent commandement Impérial est émané de mon Divan Impérial et expédié pour publier mes ordres souverains.

Informé que tu seras de ce dont il s'agit, tu porteras à la connaissance de tous ceux qu'il faudra dans ce pays-là mes ordres souverains; et dorénavant, comme il a été dit plus haut, si un cas pareil se produit, le vendeur ainsi que l'acheteur seront immédiatement punis de la manière la plus rigoureuse. Tu prendras donc les mesures les plus énergiques, afin que chacun sachant avec quelle vigueur l'achat et la vente d'esclaves sont prohibés, personne n'aie l'audace de faire cette chasse abominable; tu feras tout ton possible, en faisant les récherches nécessaires, de découvrir les femmes et les enfants qui se trouvent au pouvoir de tel ou tel autre individu et les faire consigner à leurs familles. Des lettres Vizirielles au Pacha de Trébizonde et aux gouverneurs des districts de Djanick et de Lazistan contenant des instructions à l'effet que les femmes et les enfants ainsi enlevés ne puissent pas passer par terre dans l'intérieur de l'Anatolie, ni débarquer sur aucun point, ont été expédiés, et vous serez constamment en communication avec ces fonctionnaires sur cette matière importante.

Tu ajouteras foi au noble chiffre dont est décoré le présent commandement Impérial, donné dans la première dizaine du mois de Mouharrem, l'an 1271 (premiers jours d'Octobre 1854).

No. 71.

Consul Moore to the Earl of Clarendon.—(Received January 27.)

(No. 2.)

My Lord, *Beyrout, January* 2, 1855.

I HAVE the honour to inclose copies of my despatches of the 30th December and of this date to Her Majesty's Ambassador at the Porte; the former relative to the continuation of the restriction on the exportation of corn from this part of Syria, and the latter reporting the receipt by the authorities in this Pashalic of the Sultan's firman ordering the admission of Christian evidence in mixed cases with Mahometans before the criminal courts, with some observations thereon.

I have, &c.

(Signed) N. MOORE.

Inclosure 1 in No. 71.

Consul Moore to Lord Stratford de Redcliffe.

My Lord, *Beyrout, December* 30, 1854.

I HAVE the honour to acknowledge the receipt to day, by the overland post, of your Excellency's circular despatch of the 28th November last, transmitting for my guidance the printed copy and translation of a circular order from the Grand Vizier to the Governors in the Provinces, enjoining the removal of all kinds of restriction to the exportation of grain.

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I immediately communicated with Wameck Pasha on this subject. His Excellency asked for the copy of the Vizirial orders, to be submitted to the consideration of the Grand Medjlis of the Eyalet.

To my inquiry whether his Excellency still persisted in maintaining the prohibition, as stated in my despatch of the 12th instant, he replied that in cases of European merchants wishing to export grain, he would henceforward grant the necessary permission; but he was averse to the measure extending to Ottoman subjects, again alleging local necessities and a consideration to the situation of the poor.

Wameck Pasha informs me that he accepts the responsibility of this partial prohibition until he can receive a reply from his Government to his last communication.

I have, &c.
(Signed) N. MOORE.

Inclosure 2 in No. 71.

Consul Moore to Lord Stratford de Redcliffe.

My Lord, *Beyrout, January* 2, 1855.

I HAD the honour to receive yesterday, by the Austrian steamer viâ Alexandria, your Excellency's despatch of the 12th ultimo, instructing me to inquire of the Pasha of Saida whether the firman respecting Christian evidence is now officially in his Excellency's possession.

I have the honour to state that on making this inquiry, Wameck Pasha replied that he had received the above-mentioned firman. I learn from him privately, that the firman only arrived on Friday last, the 29th ultimo, and that he intends giving it publicity this week.

My interpreter having this day called upon Wameck Pasha to ask for an early answer to my inquiry, his Excellency took occasion to remark that he did not take the firman in the absolute sense which Europeans seem to attach to it; for instance, the Pasha conceives it as applicable only to cases heard at the Grand Medjlis of the Eyalet—the criminal and commercial courts—but not at the Mehkemé, nor even at the Grand Medjlis of the Eyalet, when the Cadi presides there.

It is therefore important that I should observe that in all suits or claims involving the tenure and transfer of houses and lands, inheritance, and liquidation of estates, Christian evidence, in mixed cases with Mahometans, would not be received under the firman, nor is it at present accepted.

I have, &c.
(Signed) N. MOORE.

No. 72.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 95.)

My Lord, *Foreign Office, January* 29, 1855.

I HAVE received from Her Majesty's Consul-General in Syria, a copy of his despatch to your Lordship of the 2nd instant, respecting the interpretation given by Wameck Pasha to the Sultan's firman for the reception of Christian evidence in the Turkish Courts; and I have to instruct your Excellency to call upon the Porte for an explanation of the firman for the information of Her Majesty's Government, and to request the Turkish Government to send the necessary instructions to their provincial authorities, to prevent mistakes on their part with respect to the meaning of the firman.

I am, &c.
(Signed) CLARENDON.

No. 73.

Consul Plowden to the Earl of Clarendon.—(Received February 13, 1855.)

(No. 41.)

My Lord, *Massowah, November* 29, 1854.

THE law apparently not permitting in any case, at least as it is interpreted at Massowah, that Christians should witness against a Mussulman, a serious inconvenience may arise. European residents here have none but Christian servants in their establishments: a Mussulman is therefore at liberty to enter and do what he pleases, as conviction as impossible. Nor is this an imaginary case, as I have more than once been troubled by this regulation, if it exists.

Nor is your Lordship to suppose that any exception is made in courtesy or otherwise in regard to Consular Officers here: on the contrary we are continually referred to the Cadi, the Mufti, and the Koran.

Having pointed out this, I wish to remark, in case of any law being passed in Turkey that shall admit Christians of all denominations and nations to witness in a Mahometan Court of Justice, which I hear is probable, that unless the Abyssinian Christians be specially named, no phrase, however comprehensive, will induce the rulers of Massowah to admit his claim to that distinction.

I have, &c.
(Signed) WALTER PLOWDEN.

No. 74.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 141.)

My Lord, *Foreign Office, February* 16, 1855.

I TRANSMIT for your Excellency's information a copy of a despatch* from Her Majesty's Consul at Massowah respecting the obstructions to the reception of Christian evidence in the Mahometan Courts, and I have to instruct your Excellency to take such steps with the Sublime Porte as you may think expedient in order that the Sultan's firmans respecting this matter may be obeyed at Massowah.

I am, &c.
(Signed) CLARENDON.

No. 75.

Consul Longworth to the Earl of Clarendon.—(Received March 2.)

(No. 3.)

My Lord, *Monastir, January* 25, 1855.

I HAVE the honour to transmit, herewith inclosed to your Lordship, the copy of a despatch to his Excellency Viscount Stratford de Redcliffe, under date of this day.

I have, &c.
(Signed) J. A. LONGWORTH.

Inclosure in No. 75.

Consul Longworth to Lord Stratford de Redcliffe.

My Lord, *Monastir, January* 25, 1855.

I HAVE more than once had occasion to represent to your Excellency the prevalence of the crime of abduction (I mean the forcible abduction of Christian women by Mussulmans) in this province. Three districts, viz., Kopruly, Tikvish,

* No. 73.

and Perleppe, have, by addition to such practices, rendered themselves peculiarly infamous.

Within the last month five cases have occurred. They are not all of them, as may naturally be supposed, cases of simple abduction: the criminality is shared sometimes by more than one party. There may be profligacy on the side of the women or that of their parents, who, moreover, from sordid considerations too common among the Bulgarian peasantry, make their daughters lead a life of drudgery instead of giving them in marriage. Be the causes, however, what they may, the apology as well as the cloak for all these offences, and consequently an encouragement to them, is religion. All these women are brought to make a profession of the Mahometan faith before the Pasha and the Medjlis, who if they had any real respect for it, could not fail to see that no greater insult could be offered to that religion.

With a view of checking these disorders, I had some time ago insisted that the women thus dragged hither should, previously to their being taken to the Medjlis, be consigned to the care of the Greek Bishop for three days. The effect of this arrangement, to which the Pasha consented, had in some measure answered my expectations. With a single exception these poor women, no longer under the influence of terror or a worse motive, had refused to abjure their religion—a result at which great umbrage seems to have been taken by some fanatic and evil-disposed persons of the Medjlis.

On the 15th instant another woman, who had been carried off by force more than three weeks before in the district of Perleppe, was brought by a Turk to the Serai at Monastir, for the purpose of making her apostatize. My dragoman, who was present, requested that she should be sent to the Bishop's residence for three days, as had been agreed upon; but the fanatic members of the Medjlis would not allow of it, alleging that intimidation had been resorted to by the Bishop towards the women who had been previously sent thither. After some discussion the Pasha, by way of compromise, had the woman conducted to the British Consulate, where, he said, he knew she would not be subjected to restraint or coercion. She was accordingly brought there veiled as a Turkish woman; but though at first she obstinately persisted in declaring herself a Mahometan, yet after an interview with her sister and mother she finally relented, and resumed the dress of her nation. I found on inquiry that she had been treated with great barbarity. On the day of her marriage two Turks had entered her husband's habitation with drawn yataghans, and carried her off in her wedding clothes, with the ornaments on her person constituting her dower to the value of 600 piastres. Two persons were wounded in the scuffle. She had been afterwards, for the space of three weeks, dragged from village to village, and so much misused and terrified, that even after being restored to her parents, and assured of her safety within the walls of the Consulate, she continued to express her belief that they would all of them be murdered if she publicly declared herself a Christian.

The atrocious nature of these details, forcibly illustrating the general character of these proceedings, determined me to take decided steps with respect to them.

On the day therefore appointed for the judgment of this affair, I did not permit the woman to be taken to the Serai, but went to the Pasha myself, and told him before the Medjlis that I should thenceforward consider all such questions not as questions of a religious but criminal nature; that it was most disgraceful to accept of proselytism which was the result of seduction, profligacy, outrage, and intimidation. I demanded therefore that in all such cases, for the future, the ravishers, whether principals or abettors, who brought women to make Mussulmans of them, should be seized and punished in the most exemplary manner, and the women restored to their husbands or parents; that if they were produced at all before the Medjlis, it should not be for the purpose of declaring themselves Mussulmans or Christians (which was, under the circumstances, a cruel mockery), but simply as witnesses against the men by whom they had been trepanned or violated. In conclusion, I urged them to come to an understanding on the spot, and not compel me to refer the matter to Constantinople, which might cause great scandal, and, at this juncture, no little embarrassment to their own Government.

These observations were apparently taken in good part by the Pasha and the Medjlis; and I left them under the impression that they had entirely

acquiesced in the course recommended to them. After my departure, however, the fanatic party still held out, and a scene of violent altercation ensued. The firmans and Vizirial letters that had been promulgated at different times with reference to these matters were then produced, and read by the Pasha; and I am told that one of them (constructively at least) bore out and justified the views I had expressed on the subject. I may incidentally take the liberty of observing that firmans of this nature, which it may have cost your Excellency much trouble to obtain, are, unless Her Majesty's Consuls be simultaneously advised of their being issued, very likely to be suppressed in the provinces.

My authority on this point, as well as in regard to the debate in the Medjlis, was the Greek Bishop. I received, likewise, a message from the Pasha, entreating me not to persist in my demands, but to allow the woman, who had been sent to the Consulate, to make her profession of faith before the Medjlis. The Pasha's weakness on this occasion seemed at first unaccountable, but I was soon enlightened with respect to it by a confidential communication from a trustworthy quarter. Your Excellency will, I doubt not, concur in the propriety of secrecy with respect to my informant, who is no other than Halil Bey, the most influential member of the Medjlis. He let me know privately that a seditious movement was to be apprehended on the part of the Mussulman population, and that Vedgee Effendi, the leader of the fanatical party, had been inciting them in order to overawe and control the authorities. He had convoked an assembly of Imaums, Softas, and a mob of other Mussulmans in the principal mosque (which gathering for religious objects is called a "djumhour"), and proclaimed to them that Islamism was in jeopardy, and their rights and privileges were sacrificed to the Giaours. It was in consequence of this demonstration that the Pasha had entreated me not to press my demand in the abduction affair. I saw the danger, however, of yielding to pressure of this description, and felt that if a stand were not made, we had little further to hope in the interests of order, progress, and Christian emancipation here.

I accordingly waited upon my colleagues the French and Austrian Consuls, and, having secured their cordial cooperation, proceeded with them to the Serai, where we laid before the Pasha the information I had received as to the movement, and gave it as our opinion that the author of it should be punished by immediate expulsion from the Medjlis. The Pasha and the Defterdar, by whom he was attended, both frankly acknowledged (a most important admission on their part) that the accounts I had received and the dangers to be apprehended, were by no means exaggerated; but they hesitated to comply with our suggestions in regard to Vedgee Effendi, whereupon we went so far as to intimate that it might be a question with us how far we were justified in keeping our flags up in a place where the Sultan's authority was in abeyance, and his firmans could no longer be executed. I, of course, had no intention of adopting an extreme measure on my own responsibility, but the hint was sufficient for the Pasha. But on that person presenting himself with his habitual air of insolence, he relapsed into his indecision, and seemed incapable of addressing a word to him. I asked him, therefore, whether he would communicate what had been determined upon, or wished me to do it for him. He begged me, by all means, to speak for him. I did so as briefly as possible, telling Vedgee Effendi that he was no longer to consider himself a member of the Medjlis, whose independence and authority he had sought to subvert by an appeal to the passions of the populace. I recommended him, also, to be careful how he committed himself by the slightest word or action of an inflammatory tendency, as he would be made to answer for any disorder or commotion in the town.

I am happy to inform your Excellency that the disgrace of Vedgee Effendi has been so far productive of the best results. Orders have been transmitted to the District Mudirs to discountenance and dismiss on the spot all cases of forced proselytism, and to punish all parties concerned in them.

Vedgee Effendi has met with little sympathy, even among the Turks. His rancorous and tyrannical disposition, for the indulgence of which the state of society unhappily offered him too many facilities in regard to the Rayahs, has not served to propitiate the Mussulmans.

It is not unlikely, however, that in times like the present he may find an opportunity for doing mischief, to which he is naturally prone.

I am of opinion, with my colleagues, that he should be expelled from the

province as well as the Medjlis. His seditious conduct, tantamount almost to rebellion, would fully justify the measure; and the French and Austrian Consuls have written to this effect to their respective Legations at Constantinople.

I have, &c.
(Signed) J. A. LONGWORTH.

No. 76.

The Earl of Clarendon to Consul Longworth.

(No. 1.)
Sir, *Foreign Office, March 6, 1855.*

I HAVE received your despatch No. 3 of the 25th of January last, inclosing a copy of a despatch which you had that day addressed to his Excellency Lord Stratford de Redcliffe, on the subject of the abduction of Christian women by Mussulmans; and I have to convey to you my entire approval of the firm and judicious conduct which you have pursued with respect to these atrocious practices, as reported in your despatch.

I am, &c.
(Signed) CLARENDON.

No. 77.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 197.)
My Lord, *Foreign Office, March 7, 1855.*

HER Majesty's Consul at Monastir has transmitted to me a copy of a despatch which he addressed to your Excellency on the 25th of January, on the subject of the forcible abduction of women, and their persecution by Mussulmans in the district of his Consulate; and I now transmit for your information a copy of a despatch* which has been addressed to Mr. Consul Longworth, approving his firm and judicious conduct.

Mr. Longworth's report shows how little reliance can be placed on the Sultan's firmans, or the measures said to be taken for the reform of abuses.

In the present instance it is clear that but for the judicious and determined intervention of Her Majesty's Consul, atrocities against Christians worthy of the worst times of Ottoman history would have been perpetrated, not only with impunity, but with the sanction of the highest Turkish authority in the district; and this state of things, revolting as it is, and hopeless as it appears to be, assumes a most serious aspect now that the question has to be considered of reconciling the independence of the Sultan with the amelioration of the condition of his Christian subjects. The one is a political obligation, the other is a duty imposed upon us by religion and by Christian charity; and if compelled to choose between the two, there can be no doubt on which side our option must lie; but they do not appear to be irreconcileable if proper measures for that object are taken and enforced.

If, however, the Turkish Government are unable to control, or are unwilling to punish, Turkish authorities who set the Sultan's decrees at defiance, the Sultan will have no cause of complaint against the Christian Powers when they determine themselves to protect their co-religionists, and to carry out the benevolent intentions towards all classes of his subjects that the Sultan professes, but is powerless to execute.

I have to instruct your Excellency to make known the contents of this despatch to the Turkish Government in whatever way you may think best calculated to produce the desired effect.

I am, &c.
(Signed) CLARENDON.

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* No. 75.

No. 78.

Consul Moore to the Earl of Clarendon.—(Received April 7.)

(No. 20.)
My Lord, *Beyrout, March 8, 1855.*

I HAVE the honour to inclose to your Lordship a copy of my despatch of this date to Viscount Stratford de Redcliffe, relative to the rejection by the Local Government of the evidence of Christians in civil suits with Mahometans, as exemplified in a case of usurpation of property belonging to Emir Beshir Kassim Shehab, by a Muhometan at Beyrout.

I have, &c.
(Signed) N. MOORE.

Inclosure 1 in No. 78.

Consul Moore to Lord Stratford de Redcliffe.

My Lord, *Beyrout, March 8, 1855.*

EMIR BESHIR KASSIM SHEHAB, late Governor of Mount Lebanon, recently applied to me for aid to recover a property near Beyrout, which, during his absence at Constantinople in 1842, was seized upon, and has since been held in possession by Mustafa Er-Rufaily, a Muhometan belonging to a religious order.

The case is stated in the inclosed copy of the Emir's letter to me, to which I annex a translation.

I beg to draw your Excellency's attention to the statement in the letter, that the present usurper had hired the land from the Emir, and paid him a rent, as proved by a bond written by a Mussulman notary of Beyrout, and corroborated by Mahometan witnesses, who cannot now be induced to give their evidence before the Court.

As the Emir states that the Grand Medjlis of the Pashalic had refused to entertain his claim, because he had only Christian evidence to offer in support thereof, I advised him to make a direct application to Wameek Pasha, and urge on his Excellency's consideration the difficulty, or rather the impossibity, on his part of inducing Mahometans to bear evidence in the case, as Sheik Mustafa Er-Rufaily now pretends the land belongs to a mosque. The Pasha replied to the Emir that although Christian evidence is accepted against Mahometans at the Criminal Court, yet in civil suits, which must be heard before the Cadi either at the Mehkemé or at the Medjlis, the testimony of Christians could not be received.

Wameek Pasha having made a similar statement to me, as reported in my despatch of the 2nd January last, relative to Christian evidence in civil suits, I deemed it superfluous to renew the question on this point.

But as a general impression prevailed among the Christians in Syria that the admission of Christian evidence was to extend to the protection of property as well as to life, I have thought it expedient to submit the present case to your Excellency.

I venture at the same time most respectfully to observe, that so long as this important right is denied to the Christian subjects of the Sultan, the efforts of the Turkish Government, or of the Agents of their allies, must always be unsuccessful in securing the sympathy and loyalty of the Christian population of the Empire. On this ground I have taken the liberty of bringing the affair to your Excellency's notice, as one well calculated to exemplify the insecurity of the tenure of property held by Christians in the Turkish dominions.

I have, &c.
(Signed) N. MOORE.

Inclosure 2 in No. 78.

Emir Beshir Kassim to Consul Moore.

(Translation.)

(After the compliments.) *Sebney, near Beyrout, March* 8, 1855.

I HAVE a property, consisting of a piece of land, near the mosque El-Ouzaï, bought from my cousin, Emir Abbass Assaad, upwards of thirty years ago. My cousin owned this property by inheritance from his forefathers, who possessed it from time immemorial. We have always disposed of this piece of land in every legal manner.

During my stay in Constantinople in 1842, Sheik Mustafa Er-Rufaây began to dispose, by violent usurpation, of the land, alleging as a pretext when asked, that it belongs to the mosque.

On my return to this country I was informed by the overseer of my property of this proceeding on the part of Sheik Mustafa. Out of deference, however, to the constituted authorities, I refrained from putting a stop to this interference by means of my own attendants, and I ultimately addressed to his Excellency the Mushir of the Eyalet a petition, bringing to his notice the above act of violence. His Excellency referred my memorial to the Grand Medjlis. My agent presented himself before the Court, accompanied by witnesses, to corroborate the fact of my having constituted him my Vakeel (Procurator) for the prosecution of this affair. The Court declined to entertain the affair in any way whatever, until I should send Mussulmans to bear witness as to the validity of the procuration, because the affair is to be heard against a Mussulman. It is impossible for me to send Mussulmans to bear evidence either as to the appointment of the Vakeel to represent me, or to prove the act of usurpation in this case.

The Mussulmans who had borne evidence to a bond of Sheik Mustafa Er-Rufaây, to whom I had farmed the land in question some time before my departure for Constantinople, had actually ventured to disclaim and deny their evidence, in order to assist my opponent to succeed in defrauding me.

Although my case is as clear as the sun at noonday, I am in danger of losing my property altogether, because I cannot get Mussulmans to be witnesses, and the evidence of a great number of respectable old Christian citizens who know all the truth in this matter, is rejected.

I am therefore under the necessity of bringing this affair to your notice, leaving it confidently under your benevolent consideration, for I am persuaded of your wish to support the ends of justice and right in a similar case.

May God prolong your days!

(Signed) BESHIR SHEHAB.

No. 79.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 277.)

My Lord, *Foreign Office, April* 9, 1855.

I HAVE received from Her Majesty's Consul-General in Syria a copy of his despatch to your Excellency of the 8th ultimo, respecting the rejection of Christian evidence in civil suits against Mahometans; and I have to instruct your Excellency, with reference to the points stated in this despatch, to inquire specifically of the Porte, and inform Her Majesty's Government, whether Christian evidence is or is not admitted in civil cases.

I am, &c.

(Signed) CLARENDON.

No. 80.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received April 11.)

(No. 245.)

My Lord, *Constantinople, March* 29, 1855.

INCLOSED herewith is copy of a report addressed to me on the 20th instant by Mr. Pisani. Your Lordship will learn on perusing it that orders have been given, on my demand, by the Porte, for the transmission to Massowah of the firman respecting the admission of Christian evidence in the Mahometan Courts of Criminal Justice.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 80.

Mr. Pisani to Lord Stratford de Redcliffe.

My Lord, *Pera, March* 20, 1855.

HAVING, in conformity with your Excellency's directions, communicated to Aali Pasha Lord Clarendon's despatch No. 141 of the 16th of February of this year, as well as its inclosure, I urged his Highness to issue the necessary orders for the transmission to Massowah of the Sultan's firman respecting the reception of Christian evidence in the Mahometan Courts, and I have now the honour to report that Aali Pasha, in compliance with your Excellency's representations, gave directions to the Under-Secretary of State to prepare a copy of the above-mentioned firman, and also to draw up the instructions to accompany the same. I shall be careful to have the orders of his Highness executed with the least possible delay.

I have, &c.

(Signed) ET. PISANI.

No. 81.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 287.)

My Lord, *Foreign Office, April* 12, 1855.

I HAVE to state to your Excellency that Her Majesty's Government approve of your having obtained from the Porte the firman referred to in your despatch No. 245 of the 29th ultimo, respecting the admission of Christian evidence in the Mahometan Courts of Criminal Justice at Massowah.

I am, &c.

(Signed) CLARENDON.

No. 82.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 299.)

My Lord, *Foreign Office, April* 14, 1855.

I HAVE to state to your Excellency that Her Majesty's Government consider the admission of Christian evidence in civil suits to be a matter of more everyday and general importance to the Christian subjects of the Sultan, even than the admission of that evidence in criminal cases; and as their attention is particularly directed to the subject at the present moment, I have to instruct

your Excellency, with reference to my despatch No. 277 of the 9th instant, to advise the Porte to remove all doubt on the subject, should any exist, by issuing stringent orders for the admission of Christian evidence in all civil as well as criminal cases.

I am, &c.
(Signed) CLARENDON.

No. 83.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received April 17.)

(No. 266.)

My Lord, *Constantinople, April 5, 1855.*

IN the hope of increasing the salutary, though perhaps imperfect, impression previously made upon Reshid Pasha and his colleagues with respect to the reforms so greatly needed, and so strenuously recommended, in this country, I directed Mr. Pisani to read your Lordship's instruction No. 237 of the 23rd ultimo, to the Grand Vizier and Secretary of State for Foreign Affairs.

Mr. Pisani in reporting the execution of my instruction states that these two Ministers gave assurance to the following effect, namely, that the "measures contemplated in the Reform Council would be carried into effect, and that Europe would have reason to be satisfied with the sincerity of the Porte, and with the nature of the reforms affecting the Christian population of Turkey."

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 84.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received May 4.)

(No. 310.)

My Lord, *Constantinople, April 23, 1855.*

AGREEABLY to your Lordship's instructions, I have applied to Saffet Effendi and also to Reshid Pasha, in order to obtain an official declaration as to the admission of Christian evidence in Turkish Civil Courts of Justice. The Grand Vizier, referring to the case brought forward by Mr. Moore, expressed his conviction that the Pasha of Saida had committed an error, and the Secretary of State declined giving an official answer until he had communicated with his colleagues. Both thought it necessary to ascertain what new regulations are in course of adoption by the Reform Council.

What I understand to be the present state of the case is this: the Porte has not yet introduced any general alteration of its fundamental laws with respect to Christian evidence in civil cases; but it has for some time past adopted a system of evasion, by which lawsuits involving Christian interests are submitted to Mixed Courts, where the evidence is not confined to Mussulmans, and cases of that kind are no longer referred to the Mehkemé, or Turkish tribunal, the procedure of which is strictly regulated by Turkish law. This exceptional mode of proceeding obtains principally in the capital, and also in some provincial cities, such as Smyrna and, I believe, Beyrout; but its application has not been generalised. Other and more complete amendments of the law are now in contemplation, and indeed in progress also. The supposed error of the Pasha of Saïda probably was that he referred the Emir Kassim's claim to the Mehkemé instead of having it judged by a Mixed Tribunal.

I shall return to this subject on a future occasion.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 85.

Memorandum respecting Christians in Turkey.—(Communicated by Lord Stratford de Redcliffe to Lord John Russell on the 19th of April, with reference to the Fourth Point.)

ANY one who has looked into Turkish history must know that several classes of population, or rather distinct races, differing in religion as well as in origin and language, but intermingling to a certain degree with each other, inhabit the Sultan's dominions. They are all, with few exceptions, subject to Mussulman law. They are, in general, amenable to the same courts of justice, whether civil or criminal, as their Mussulman fellow-subjects. In all that relates to life, property, and personal liberty, they are governed, ultimately, by the same authority. There are cases, however, where in principle, but more frequently in practice, important differences exist in the application of the laws to the Mussulman on one side, and to the Rayah on the other.

Of Christians, the most influential and numerous classes are the Greeks and Armenians; the former located more generally in Europe, the latter in Asia.

The Greeks, in their political relation to the Porte, are considered with reference to their religion, and comprise other races besides their own, the Slavonians, for instance, and the Bulgarians. There are shades of difference between the component parts of this community; but the Sultan's Government takes little notice of them. The Greek Patriarch residing at Constantinople, and assisted by his Synod of Archbishops, appointed with independent forms, but subject to Turkish confirmation, is the channel through which the regular authority of the Porte is exercised over the Greek, or Romaic, population. His Holiness, as he is styled, and also the Bishops, each in his diocese, retain some vestiges of original jurisdiction over their respective dependents. They can impose regulations, levy contributions, and punish, within certain limits, by fine and imprisonment, in practical subordination, however, to the Turkish magistrate. In country towns and rural districts, the notables (Kodja Bashis) are answerable for the good behaviour of their dependents, and it is to them, when supplies of any kind are wanted, that the Turkish authorities address their requisitions in the first instance. These privileges of national authority, together with others of a more popular description, such, for instance, as the rights of separate worship, of repairing churches, of collecting their own taxes, and uniting some laic representatives with the Synod on certain occasions, are enjoyed in virtue either of ancient firmans or of the modern charter, called "Tanzimat Hairiyé," which is applicable to the Rayah as well as to the Mussulman.

The first Imperial firman conferring privileges on the Greek Church and nation emanated from Mahomet the Second, immediately after the capture of Constantinople. It is addressed to the Head of the Greek Church, and renewed on the appointment of every successive Patriarch. Its principal provisions are stated in a separate paper annexed to this memorandum.* The Danubian Principalities, although they may recognise the Patriarch of Constantinople as the Head of their Church, are practically under the spiritual jurisdiction of their respective Metropolitans.

Advantages similar to those enjoyed by the Greeks have been successively extended, in a similar form, to the Armenians, to the Jews, to the Roman Catholic Armenians, who have a separate spiritual chief, and finally to the dissenters from all, under their generic denomination of Protestants.

The several religious communities, which are considered subordinately, in a national point of view also, have separate places of worship and separate places of burial. Their internal authorities are also separate, and the quarters which they inhabit are not indeed exclusive, but tending to separate aggregation.

The Israelites, owing to their peculiar tenets, customs, and habits, are more completely separate than the Christians, and their tenure of privileges may not be exactly the same as that of the Rayahs. With respect to the Tanzimat, all, whether Mussulmans or Rayahs, are, in theory, on the same footing.

In parts of Syria and Koordistan, there are portions of population which do not class with the large communities, but maintain, either in fact or by the Porte's recognition, a distinct existence. Of these, the more known are the

* See Ubicini's "Lettres sur la Turquie," vol. ii, p. 435.

Maronites, the Druses, the Metualis, the Nestorians, the Jacobites, and the Chaldeans. Some, as the Maronites and Druses, are allowed to enjoy a separate jurisdiction, regulated by express enactment, and virtually held under foreign protection.

Comprising the Rayahs in one general view, it may be stated with sufficient exactness that they all live under Turkish authority, in most of the leading respects under Turkish law, with the enjoyment, varied as to some minor sects, of similar privileges, similarly derived.

Under this system, if they enjoy some advantages extended and confirmed by the improved spirit of administration accompanying the adoption of the Tanzimat, they are still subject to legislative hardships which not only make them a degraded cast, but deprive them of all reliable security in point of life and property.

It is true that, in common with the Turks, they are no longer subject to arbitrary confiscations, forced contributions, or summary punishments. They are exempt from military service; they are no longer marked by any distinctive dress; they are occasionally employed in the Civil and Diplomatic service of the Porte; their representatives are not excluded from the Provincial Councils.

But in other respects they do not partake of the civil rights enjoyed by their Mussulman fellow-subjects, over whom they are not permitted to exercise the slightest authority or jurisdiction.

They are subject to the exclusive payment of haratch, a tax of onerous effect and odious origin, practically mitigated by the present mode of collection, but operating as a barrier between the Mussulman, whom it inflates, and the Christian, whom it degrades.

Till lately, they could not give evidence in Courts of Law against a Mussulman, either for accusation or for defence, and the evidence of Mussulmans against them was held to be decisive; the law, which has relieved them from this enormous injustice, is still but partially known in the provinces, and even when known, but lightly enforced.

In point of property they are not yet placed on equal terms with the Mussulman. The latter can hold and purchase land and houses wherever he likes. The Christian can neither purchase nor succeed to real property in a Turkish quarter.

In matters of inheritance, the Turkish law prevails. Whatever the deceased proprietor may leave, is divided into three portions, two for the heirs male, one for the female, and of each portion the subdivisions are equal in either case, the heirs being more than one.

The consequence of this unfair and tyrannous domination are not confined to the mere execution of the law; they perpetuate the inferiority of the subjugated classes, and engender never-failing sentiments of contempt on the one side, and of hatred on the other. Hence flow evils in practice which far exceed the pretensions of the law, and which, in their turn, are causes of suffering and crime, of disorder and weakness, injurious to individuals, but still more fatal to the State.

Legislative amendments of a very important bearing are in contemplation, and are partly, indeed, adopted, though not yet promulgated, by the Sultan and his Government. Administrative regulations favourable to the Rayahs are also on the eve of being published.

The law is to be rendered equal in operation to all parties. The Civil service of the Porte is to be opened to the Christians as high as the five classes; what is called Bala, or the eminent, and the grade of Mushir, being still reserved. The haratch is to be abolished in principle as well as in name, and a war tax to be substituted. Christians are to be admissible to the army, and to hold rank as high as that of Colonel. The right of building new churches, on demand, is to be added to that of repairing the old ones.

These, no doubt, are precious and salutary concessions; but mere enactments, however necessary as foundations, will never suffice to cure the deep-rooted evils originating in fanaticism and conquest, confirmed by religious legislation, and perpetuated by the habits and traditions of several unbroken centuries.

It is absolutely necessary that the Porte should be required, in respectful forms but with a decided intention, to organize the means of giving effect to its improved legislation and new administrative measures, and to extend its amended system to matters of property. It is, moreover, indispensable that the Porte

should be made to feel, in some effective and durable manner, her responsibility towards the allied Powers of Christendom. Those Powers have set aside all distinctions, in order to rescue the Ottoman Empire from an imminent peril, and to afford its Sovereign an opportunity of reviving its impaired strength, by a system of judicious and effective reform. The Sultan, by availing himself of the occasion thus generously offered, and by assuming his place definitively among the leading Powers of Europe, will best respond to their wishes, and discharge a debt of gratitude which he cannot leave unpaid without exposing them as well as himself to the most disastrous consequences.

No. 86.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 357.)

Foreign Office, May 5, 1855.

My Lord,

WITH reference to my instruction No. 277 of the 9th of April, and to your Excellency's despatch No. 310 of the 23rd of that month, respecting the question of the admission of Christian evidence in Turkish Civil Courts of Justice, I have to state to you that this subject demands your vigilant attention; and I have to instruct your Excellency to urge it on the Porte, as there can be no doubt that the admission of Christian evidence is more necessary, because more frequently required, in civil even than in criminal cases.

I am, &c.

(Signed) CLARENDON.

No. 87.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received May 9.*)

(No. 324.)

Constantinople, April 30, 1855.

My Lord,

I LEARN from a report addressed to me by Mr. Pisani, and inclosed herewith in copy, that the Sultan has given his sanction to the proposal of the Council to enlist Christians in his army.

This measure is coupled with another of equal importance, the abolition of the capitation tax or haratch, and both these measures are to be promulgated simultaneously.

I have, &c.

For Viscount Stratford,

(Signed) ODO RUSSELL.

Inclosure in No. 87.

Mr. Pisani to Lord Stratford de Redcliffe.

Pera, April 29, 1855.

My Lord,

IN reference to my report of the 26th instant, I have the honour to inform your Excellency that the Sultan has sanctioned the proposal of the Council to enlist Christians in the army, and issued orders for the adoption and execution of the measure. This measure and the abolition of the haratch are to be promulgated forthwith, and simultaneously.

I have, &c.

(Signed) ET. PISANI.

No. 88.

Aali Pasha to M. Musurus.—(Communicated to the Earl of Clarendon by M. Musurus, May 9.)

Monsieur, *Vienne, le 3 Mai*, 1855.

VOUS trouverez ci-jointe en copie une dépêche de Lord Clarendon. Elle vient de m'être communiquée par le Comte de Westmorland, en réponse à un mémoire que j'avais présenté à Lord John Russell à mon arrivée à Vienne.

Je ne puis que rendre justice aux sentiments bienveillants qui ont dicté cette dépêche, et en témoigner ma reconnaissance au Principal Secrétaire d'Etat de Sa Majesté Britannique pour les Affaires Etrangères.

Avant d'entreprendre la tâche de donner des éclaircissements sur les différents points auxquels touche la pièce en question, je vous dirai franchement la peine que j'éprouve de voir tous les jours combien on cherche à nous dénigrer auprès du Gouvernement de Sa Majesté la Reine d'Angleterre et à dénaturer à ses yeux tout ce qui est déjà fait en faveur des Chrétiens. Ainsi on lui a rapporté: 1. Que le témoignage des Chrétiens n'est pas admis dans plusieurs endroits où les juges sont encore exclusivement Musulmans, et dans les causes civiles dans lesquelles ils peuvent être plus fréquemment lesés que dans les affaires criminelles. 2. Que les seuls Tribunaux Mixtes sont les Tribunaux de Commerce dont les fonctions sont très limitées. 3. Que toutes les autorités de provinces sont encore composées des Musulmans, et cela encourage l'oppression et l'injustice contre les Chrétiens.

Il est vrai qu'il y a des Tribunaux Civils régis par la loi religieuse, qui n'admettent pas le témoignage des non-Musulmans contre les Musulmans; mais les Chrétiens ne sont nullement obligés d'y recourir; ou s'ils y sont condamnés, ils ont la faculté de faire appel en dernière instance jusqu'au tribunal le plus élevé, au Conseil Suprême de Justice. Dans les provinces, la plupart des procès civils sont jugés par les Conseils Locaux, où toutes les différentes communautés sont représentées par des membres élus par elles-mêmes. Ces Conseils réunissent à leur pouvoir judiciaire des fonctions administratives très étendues. Les Gouverneurs sont tenus de ne rien faire sans avoir pris d'avance leurs avis: ce sont eux qui président à la répartition et à la perception des impôts. Les membres non-Musulmans de ces corps y remplissent déjà la mission de défendre les intérêts de leurs coreligionnaires; tout individu sujet de Sa Majesté le Sultan, de quelle religion qu'il soit, a chez nous le droit d'en appeler à la capitale toutes les fois qu'il se croit lesé dans ses droits. Il arrive très souvent que des Gouverneurs-Généraux sont destitués et mis sous jugement par suite d'une pétition collective des Chrétiens de leurs Gouvernements.

Il résulte de ce qui précède: 1. Que les sujets non-Musulmans ne sont pas privés de garanties suffisantes dans leurs procès civils comme dans leurs procès criminels et commerciaux. 2. Que les membres non-Musulmans des Conseils Provinciaux prennent une part égale à l'administration de leur pays, et qu'ils exercent une sorte de contrôle sur tout ce qui regarde leurs coreligionnaires. 3. Que le droit d'appeler à Constantinople est assuré à tous les sujets de l'Empire sans distinction de culte ou de religion.

Quant aux attributions des Tribunaux Mixtes de Commerce, il me suffira de dire qu'elles ont la même étendue et les mêmes limites que celles des Tribunaux de Commerce de l'Europe.

Est-ce à dire, cependant, que la Sublime Porte considère sa mission réformatrice comme avoir atteint son dernier résultat? Non. Sa Majesté Impériale le Sultan, dont le règne a été si fécond en bienfaits à l'égard de tous ses sujets, ne se lassera jamais de consacrer sa généreuse attention à perfectionner l'œuvre régénératrice qu'il a si heureusement commencée. Oui. Il peut encore se commettre quelques abus administratifs, quelques irrégularités dans la marche des affaires de détails; cet état de choses peut ralentir quelquefois la rapidité du développement de la prospérité du pays. Mais il faut regarder un peu en arrière; comparer l'état actuel de la Turquie avec ce qu'elle a été il y a dix à quinze ans; examiner impartialement si les sujets non-Musulmans de l'Empire Ottoman n'y sont pas incomparablement plus heureux que les Musulmans, les Protestants, et les Catholiques en Russie, sous les auspices de ce Gouvernement qui se fait en Europe le défenseur du Christianisme en Orient, et

tyrannise ouvertement chez-lui tout ce qui n'appartient pas à l'Eglise Orthodoxe; voir si ces quelques abus administratifs, dont je parle plus haut, frappent exclusivement les Chrétiens, ou s'il y a un système de persécution organisé contre eux—si le Gouvernement ne réprime pas sévèrement le moindre écart de la part des autorités; et tenir compte, enfin, des difficultés que la transformation d'une société offre au Gouvernement qui l'entreprend.

Vous savez, Monsieur, que la majorité de nos compatriotes Chrétiens ne sont pas moins exempts de préjugés religieux que les populations Musulmanes. Il faut en conséquence que le Gouvernement marche pas-à-pas, sans précipitation, et avec une grande prudence. La Sublime Porte est obligée de ménager, comme tous les Gouvernements prévoyants, l'esprit religieux et national des différents peuples soumis à sa domination, et de mesurer l'étendu des réformes au degré de leur éducation, afin de ne pas amener un bouleversement, et faire la besogne des ennemis de son existence.

Certes, on ne peut pas dire que les Iles Ioniennes sont mal administrées, que leurs habitants sont persécutés et humiliés par les Gouverneurs Anglais. Malgré tous les bienfaits de son administration juste et sage, le Gouvernement de Sa Majesté Britannique sait de quel côté leur sympathie est tournée, combien ils cherchent à se faire considérer comme les victimes d'un système tyrannique, et combien les Lords Haut-Commissaires sont obligés de déployer une vigilance continuelle pour les maintenir en bon ordre. Eh bien! ne serait-ce pas équitable d'attribuer une grande partie des plaintes exagérées, et souvent sans fondement, qui arrivent aux Puissances Européennes de la part des Chrétiens de Turquie, à ces mêmes causes qui rendent les Ioniens si ingrats envers la Métropole—c'est-à-dire, à cette sympathie religieuse habilement exploitée par la Russie?

J'ose croire qu'une étude approfondie et sérieuse prouvera l'exactitude de ce que je viens de dire.

Notre auguste Maître a déjà donné trop de preuves réelles et matérielles de ses intentions bienveillantes à l'égard de tous ses sujets, de la magnanimité de son cœur, et de l'élévation de ses vues, pour ne pas avoir le droit à une confiance entière de la part de ses puissants alliés. Il est temps aussi que toutes ces calomnies auxquelles la nation Musulmane est en butte de la part d'un parti dont les efforts ne tendent à rien moins qu'à l'anéantir, cessent, et qu'on veuille bien croire qu'elle n'est nullement ennemie ni de la civilisation ni de ses compatriotes non-Musulmanes.

La guerre que l'Angleterre a entreprise au prix de tant de sacrifices, prouve l'intérêt qu'elle attache à l'indépendance de l'Empire Ottoman. Nous sommes donc persuadés qu'elle ne permettra jamais aux insinuations perfides, à des vues puisées dans des sources intéressées, de détruire l'édifice qu'elle veut voir se consolider.

Veuillez soumettre ces considérations à Lord Clarendon, et conjurez sa Seigneurie de vouloir bien les peser dans sa haute sagesse, dans sa justice, et dans sa pénétration.

Agréez, &c.
(Signé) AALI.

No. 89.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 368.)

My Lord, *Foreign Office, May* 10, 1855.

I TRANSMIT for your Excellency's information a copy of a despatch* addressed by Aali Pasha to M. Musurus on the subject of the Porte's conduct towards Christians in Turkey, which has been communicated to me by the last named Minister.

I am, &c.
(Signed) CLARENDON.

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* No. 88.

No. 90.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 370.)

My Lord, *Foreign Office, May* 10, 1855.

I HAVE to state to your Lordship that Her Majesty's Government have learnt with much satisfaction, from your Excellency's despatch No. 324 of the 30th ultimo, the decision of the Sultan to admit Christians into his army, and to abolish the capitation tax or haratch.

I am, &c.

(Signed) CLARENDON.

No. 91.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received May 20.)

(No. 335.)

My Lord, *Constantinople, May* 7, 1855.

INCLOSED herewith, for your Lordship's information, is a translated copy of the instruction addressed by the Porte to the Roumeli Valessi, or Governor-General of Roumelia, for the relief of certain Christian villages in Albania, recommended to my consideration by Mr. Longworth, and to that of the Turkish Government by me.

The instruction amounts to nothing more than an inquiry into the facts of the case, in consequence, as it is alleged, of no report having been received, as the Porte has been led to expect, from the local authorities.

As Reshid Pasha assured me verbally that no attempt to levy the taxes in arrear would be made without further orders from here, the kind of relief required by the inhabitants of the villages in question would seem, for the present at least, to be practically afforded to them.

I shall, however, press the matter once more on the consideration of the Turkish Ministers, and the personal acquaintance of Fuad Pasha with the affairs of Albania may prove favourable to a satisfactory result.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 91.

The Grand Vizier to the Governor-General of Roumelia.

(Traduction.) *Le* 29 *Regel*, 1271. (16 *Avril*, 1855.)

ON nous a dit que les troupes irrégulières qui ont été expédiées en conséquence des événements qui se passaient avec les Hellènes, ont pillé les biens des habitants de neuf villages dont les noms sont connus, dans le district de Refitzé, et qu'ils ont incendié leurs maisons, et que votre Excellence allait nous écrire pour nous donner des détails sur ces faits.

Toutefois, nous n'avons rien reçu à cet égard de la part de votre Excellence, ce qui nous met dans le cas de lui demander un rapport là-dessus.

Et d'abord est-il bien vrai que les habitants susmentionnés ont essuyé des pertes? Et puis, qui les leur ont causées?

Il faut aussi que votre Excellence nous fasse savoir de quelle manière on doit venir au secour de ces villageois.

Le tout doit être exprimé dans un Mazbatà.

No. 92.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received May 21.)

(No. 345.)

My Lord, *Constantinople, May* 10, 1855.

IT is with no small degree of satisfaction that I forward to your Lordship, herewith, a printed official copy of the Imperial proclamation by which the abolition of that odious tax upon the Rayah subjects of the Porte, known under the name of haratch, has been promulgated. That badge of degradation is removed, I trust for ever, from the Christian population of this Empire; and the Sultan, in thus redeeming the pledge which he deigned to give me several months ago, has acquired a fresh title to the affection of his people and to the sympathies of Europe.

Your Lordship will observe that the moral advantages derived from those sources are accompanied with measures calculated on the one side to meet the loss of revenue incident to the abolition of the haratch, and, on the other, to open a new source of recruitment for the Sultan's army. The principles on which these provisions are made to rest have not been concealed. They appear to be essentially sound, and a just application of them is to be secured by subsequent regulations, on the character and prudent enforcement of which the success of the entire measure will greatly depend.

It is satisfactory, moreover, to observe that the present reform is announced as part of an improved system already in progress of adoption, and destined to be carried gradually into effect.

Commissioners, to the number of about twenty, are appointed to watch over the enforcement of the general measure in specified localities, and among the individuals designated for that service are some distinguished by their abilities and other qualifications.

It will probably be necessary for me to return to this subject at some later period.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 92.

Extract from the "Journal de Constantinople" of May 10, 1855.

PROCLAMATION.

TOUS les sujets de l'Empire, sans exception, jouissent de prospérité et de bien-être à l'ombre des lois de justice qu'il a été donné à Sa Majesté Impériale de créer et d'établir dans l'unique intention de raffermir les bases de l'Etat et de consolider l'édifice du Gouvernement et de la nation.

En vertu d'un ordre Impérial, les améliorations administratives et les garanties légales propres à produire et à assurer une plus grande somme de bien-être général sont l'objet de délibérations et seront mises à exécution au fur et à mesure de leur adoption.

Comme il a été reconnu nécessaire de déterminer d'abord, en les adaptant aux règles de l'Empire, les obligations principales qu'imposent à chaque classe des sujets de l'Empire ses devoirs de sujétion, des réglements seront successivement formés sur ces matières et mis à exécution.

La première et la plus importante de ces obligations étant le service militaire, il a été jugé urgent de fixer les bases des réglements qui seront établis sur cet objet.

Il est évident que toutes les classes des sujets de l'Empire sont, sans exception, astreintes à remplir les obligations résultant des devoirs de sujétion et que la plus lourde de ces charges est le service militaire.

Les sujets Musulmans la remplissaient seuls jusqu'à présent, tandis que la défense de la patrie commune est un devoir pour tous. Les autres classes aussi devront donc participer à ce service qui était exclusivement dévolu à une seule. Ceux qui rempliront ce service en personne s'en acquitteront par leurs corps, et

ceux qui ne prendront pas part au service effectif y contribueront par un équivalent rachat.

Comme les règles de la justice exigent d'établir une égale analogie pour l'accomplissement de cette importante obligation, nous proclamons la décision qui a été prise à cet égard en vertu d'un ordre Impérial et d'après l'avis unanime des plus hauts fonctionnaires de l'Etat.

Ce service militaire de l'Empire Ottoman étant, ainsi que nous venons de le dire, un devoir pour tous les sujets de l'Empire, les sujets non-Musulmans qui n'y contribuaient pas, payaient, indépendamment de la taxe générale, un impôt spécial sous la dénomination légale de "djidzyé" (indemnité).

Dorénavant, ces classes aussi fourniront un contingent militaire dont le nombre sera fixé par le Gouvernement.

Eu égard au chiffre des populations Musulmanes et à leur habitude de manier les armes, la plus grande partie des forces militaires qui seront entretenues par l'Empire Ottoman, sera toujours composée de Musulmans et la plus petite en sera formée par les autres communautés des sujets.

Ainsi, conformément à la décision qui sera prise à cet égard, une fraction déterminée du contingent générale que toutes les autres classes fourniront d'après le chiffre de la population mâle et proportionnellement à ceux fournis par les sujets Musulmans, sera appelée au service effectif et entrera dans les rangs de l'armée, et le reste payera, comme équivalent, indépendamment de la taxe générale, une contribution militaire.

La règle qui servira de base à la perception de cette contribution est la suivante:

Le contingent général qui sera fourni à l'avenir par ces classes, sera fixé d'après l'analogie et les proportions ci-dessus spécifiées. Le montant de la contribution militaire de ceux qui rempliront ce service en personne sera défalqué de la quotité totale de cet impôt, et le restant en sera réparti sur tous les sujets mâles appartenant aux susdites classes qui doivent contribuer au service militaire, et prélevé conjointement avec la taxe générale.

Des réglements spéciaux seront faits pour fixer, équitablement, la quotité de cette contribution et le mode de sa perception et répartition.

La durée du service et le système de conscription prescrit par les institutions militaires à l'égard des personnes qui se trouveront au service militaire actif, serviront de base à la formation de réglements spéciaux qui auront pour but d'établir un rapport exact pour la fixation des contingents et le mode de leur enrôlement, ainsi que de soumettre à une régle uniforme les droits de ceux qui se rendraient dignes d'obtenir des grades d'officiers, soit par la capacité qu'ils auraient déployée dans les rangs de l'armée, soit par les connaissances qu'ils auraient acquises dans les Ecoles Impériales.

Ces réglements sont en voie de discussion et seront prochainement promulgués et mis à exécution.

La Sublime Porte, appréciant les preuves de zèle et dévouement que tous ses fidèles sujets n'ont cessé de lui témoigner, et connaissant que tous également désirent, dans de pareilles circonstances, servir le Souverain leur bienfaiteur, l'Etat et leur patrie, et voulant que ceux de ses sujets qui n'ont pas pris part jusqu'à présent au service militaire, participent sans retard à l'honneur et à la gloire qui ont illustré dans ces temps ce service, a décidé que, par mesure extraordinaire et jusqu'à ce que les réglements permanents et spéciaux susénoncés soient complétement établis, on prendra la quantité de contingents qui sera jugée nécessaire parmi les habitants des localités convenables d'Anatolie et de Roumélie.

Quoique ceci soit une mesure extraordinaire, le service des soldats qui seront enrôlés en ce moment jouira du bénéfice des lois permanentes qui seront faites plus tard, et le nombre des soldats qui sera pris de cette manière sera passé en compte du contingent général, qui sera fixé d'après les régles permanentes et qui consistera en service effectif et en contribution militaire.

Si parmi les soldats pris, par mesure extraordinaire, il y en avait qui donnassent des preuves de capacité et méritassent d'être nommés officiers, ils obtiendraient des grades militaires à l'avenir d'après le degré de leurs services et de leur mérite. Les décisions ci-dessus ayant été prises, le mode de leur exécution sera notifié par firmans spéciaux et on procédera immédiatement à y donner suite.

En faisant participer de cette manière et d'après leurs facultés et leur

position, toutes les classes de sujets au service militaire, qui réunit les peines et les fatigues à l'honneur du service, la Sublime Porte a eu pour but d'alléger la charge du service qui pesait exclusivement sur les Musulmans et de faire aussi participer les autres classes des sujets de l'Empire à l'honneur et à la gloire de servir l'Etat et la patrie. Ceci étant une nouvelle preuve de la générosité et de la sollicitude que Sa Majesté Impériale n'a cessé de prodiguer à l'égard de tous ses sujets en général, nous ne doutons pas que chacun n'en soit pénétré de satisfaction et de reconnaissance.

Par décision Impériale, plusieurs hauts fonctionnaires de la Sublime Porte ont reçu la mission de se rendre très prochainement dans les diverses provinces de la Roumélie et de l'Anatolie pour y procéder à l'application équitable de l'ordre souverain qu'on vient de lire.

Constantinople, le 9 Mai, 1855.

No. 93.

M. Musurus to the Earl of Clarendon.—(*Received May* 22.)

Bryanston Square, le 13 *Mai*, 1855.

My Lord.

J'AI l'honneur de transmettre, ci-joint, à votre Excellence, copie du mémoire sur la question des privilèges religieux des Chrétiens de l'Empire Ottoman, que, comme je l'ai déjà annoncé à votre Excellence, son Altesse Aali Pacha m'a envoyé par sa dépêche du 6 de ce mois pour le communiquer à votre Excellence.

J'ai, &c.
(Signé) C. MUSURUS.

Inclosure in No. 93.

Memorandum.

PARMI toutes les questions qui intéressent l'avenir de l'Empire Ottoman, il en est une qui préoccupe plus spécialement les esprits. Les souvenirs de temps d'intolérance, déjà loin de nous, les débats de la presse Européenne, lui ont donné une haute importance; la politique Russe, habile à user de toutes les armes, a réussi parfois à l'exagérer au point d'égarer momentanément les plus sincères et les plus utiles alliés de la Turquie. Cette question, traitée imprudemment, pourrait amener en Orient les résultats les plus opposés au but que poursuivent de grandes nations, aux prix des plus immenses sacrifices, et, heureusement résolue, favorise la consolidation de tous les intérêts pour la défense desquels la guerre actuelle a pris naissance. Il est donc indispensable de l'examiner et d'étudier dans toute son étendue.

Cette question est celle de la protection religieuse des Chrétiens sujets du Sultan, ou, autrement dit, la demande de garanties journellement exprimées pour le maintien et l'observance de leurs privilèges religieux; demande qui, présentée par la Russie, a été hautement désapprouvée par l'Europe et a occasionnée les complications actuelles, et qui, enfin, si elle était accueillie sous une forme quelconque, soit au profit d'une communauté, soit au profit de toutes, constituerait la plus dangereuse atteinte aux droits de souveraineté et à l'autorité légitime du Sultan.

Quel plus grand obstacle, en effet, que la proclamation d'une garantie étrangère pour l'exercice de l'autorité souveraine dans un pays, et quelle atteinte plus mortelle à la liberté d'action et au prestige si nécessaires à l'existence de tout Gouvernement?

Si l'on jette un coup d'œil sur l'histoire du passé, on comprendra facilement comment les idées les plus erronées se sont glissées dans les esprits et y ont, en quelque sorte, pris racine. L'état de guerre fréquent dans lequel les Empires de l'Europe se sont trouvés engagés vis-à-vis de la Turquie, le mélange des répulsions politiques et des répulsions religieuses, le besoin d'exciter les populations aux plus grands efforts militaires en appuyant sur la religion des guerres dont la possession de territoires disputés était la vrai cause, tout a contribué à égarer l'esprit des nations les unes sur les autres. Nous avons sur les yeux un exemple

analogue et récent de ces méprises de l'histoire, en voyant la Russie réussir à persuader au plus grand nombre de ses sujets que la guerre d'invasion qu'elle a tentée sur un Empire lié indissolublement à l'équilibre Européen de l'aveu de toutes les déclarations publiques des Puissances Européennes, n'était qu'une croisade religieuse.

Comment l'Europe Chrétienne aurait-elle pu concevoir, au moment où les barrières religieuses séparaient si complétement les nations, que les Chrétiens jouissaient librement de l'exercice de leur culte sous la souveraineté de l'Islamisme, et qu'à côté de la mosquée Musulmane s'élevait paisiblement l'Église Chrétienne? Comment aurait-on pu faire croire à cette vérité à présent incontestable, que la loi même d'un peuple conquérant et Musulman renfermait l'obligation de respecter la religion des vaincus, et que, si l'on fait la part de la sévérité des temps et du peu de lumières répandues sur ces questions, si l'on fait la part d'inégalités de conditions surtout politiques et qui ont été plus ou moins communes à toute l'Europe, jamais, sous la sceptre des Musulmans la propagande religieuse n'a pris la forme persécutive!

Il est vrai que la tolérance des Sultans a été presqu'unique dans l'histoire; que, sur les territoires conquis par les Ottomans, les diverses populations vaincues se sont conservés dans leurs nationalités, leurs lois, leurs religions, et que, tandis que la fusion des divers éléments qui composent les peuples a été, presque partout, violemment poursuivie, les divers éléments se sont paisiblement maintenus dans toute la variété de leur dissemblance sous l'autorité des Sultans, et se trouvent aujourd'hui protégés et conservés par les principes mêmes de cette loi Musulmane que l'on a si souvent et si inexactement accusé d'intolérance.

On chercherait en vain à découvrir la cause qui a pu, dans des temps de lumière, tels que le nôtre, maintenir jusqu'à un certain point la pensée que, sans protection étrangère, les priviléges religieux des Chrétiens de l'Empire Ottoman étaient exposés, si l'on ne songeait qu'une ennemie acharnée et persévérante de l'Empire Ottoman, la Russie, a travaillé de la manière la plus active et la plus heureuse, pendant longtemps, à obscurcir le jugement de l'Europe sur cette question, afin de faire réussir, à l'ombre de faux semblant religieux, des plans purement politiques. Désorganiser l'Empire Ottoman, l'amoindrir par tous les moyens possibles, démembrer son autorité politique aussi bien que ses provinces, et ensuite, s'établir dans des contrées où la confusion aurait remplacé tout ordre régulier, tel a été, tel est encore le plan de la Russie. Heureusement qu'elle n'a plus de complices et n'en pourra plus trouver dans l'avenir, en égarant l'opinion de l'Europe, comme elle a réussi à le faire plus d'une fois. Les événements qui ont entouré la Révolution de laquelle est sorti le Royaume actuel de Grèce, sont le dernier exemple de cette habilité perfide dont la dernière heure a enfin sonné.

C'est librement, au moment même de la conquête et dans la plénitude de la plus entière autorité, que les Sultans, fidèles au sentiment de l'humanité et à l'esprit même de l'Islamisme, ont accordé aux Chrétiens de l'Empire Ottoman leurs premiers priviléges. Aucun empêchement matériel ne s'opposait à ce que ces Souverains n'usassent d'une puissance illimitée contre la foi des vaincus, et ils n'ont usé de cette puissance que pour protéger et maintenir cette foi, en l'entourant de priviléges qui n'ont jamais été violés. Si, dans l'intérieur de l'Empire Ottoman, il y a eu, comme ailleurs, des actes d'oppression, la cause en était l'ignorance des temps, la différence des races, et le rapprochement, trop grand encore, de la période de guerre et de conquête. Toutes proportions gardées, l'Empire Ottoman a suivi, à cet égard, les mêmes phases que les autres pays, et l'on peut même dire hardiment, sans crainte d'être démenti, qu'aux époques d'obscurité et d'intolérance plus ou moins grande qui ont pesé sur l'Europe entière, ce n'était pas dans l'Empire Ottoman que les minorités vaincues avaient le plus à regretter leur état.

Il y eut peut-être une époque où la physionomie de la domination Musulmane prit un aspect regrettable pour les Chrétiens dans quelques parties de l'Empire Ottoman. Ce fut au temps du développement démesuré de l'influence des Janissaires, qui avaient usurpé une position redoutable à toutes les autorités et à tous les droits. Mais la justice des Sultans a détruit pour jamais cette redoutable corporation, ainsi que toutes les influences qui s'y rattachaient; et les hommes d'État de l'Europe les plus considérés n'ont pas craint de proclamer que depuis la destruction des Janissaires, la Turquie avait, dans l'espace d'un petit nombre d'années, progressé, toute proportion gardée, plus que tout autre

pays. Jamais l'autorité Musulmane n'a cherché à convertir violemment un sujet non-Musulman. Les Patriarchats constitués aux époques où la Russie ne l'était pas encore, réunissent un tel faisceau de droits civils et religieux que l'on peut vraiment dire, qu'à la réserve de l'autorité politique, que le Gouvernement Musulman exerce seul, les Chrétiens sont plutôt administrés, jugés et dirigés par une autorité Chrétienne que Musulmane. C'est volontairement, sans y être amenés par aucune autre considération que celle de leurs devoirs de Souverains, que les Sultans ont établi un tel état de choses, qui n'a jamais été sérieusement compromis; et ce n'est que la seule Russie qui a intérêt à faire croire le contraire et à s'efforcer de persuader aux Chrétiens sujets Musulmans, de même qu'aux Puissances Chrétiennes, que c'est à l'intervention étrangère que les priviléges accordés aux Chrétiens ont dû leur naissance et devront leur conservation.

La Turquie a le droit d'attendre de l'impartialité de tous les hommes d'Etat justes et éclairés une sérieuse appréciation de vérités aussi incontestables que celles qu'on vient d'exposer. C'est d'elle-même et pour aller au devant des vœux de ses alliés que, dans ces derniers temps, la Sublime Porte a confirmé et étendu les priviléges religieux des Chrétiens, et qu'elle a annoncé l'amélioration aussi rapide que possible de la situation de ses sujets, sans distinction de race ni de religion. C'est à la face du monde et pour répondre de la manière la plus éclatante aux calomnies de la Russie que ces améliorations ont été réalisées et que ces nouveaux progrès ont été promis. Si les déclarations les plus franches et les plus éclatantes ne paraissaient pas suffisantes aux Puissances alliées de la Sublime Porte qui se croient en devoir de ne rien négliger pour assurer le sort de leurs coréligionnaires, quels gages meilleurs pourrait-on imaginer que ceux qui découlent de l'intérêt même du Gouvernement du Sultan à rendre heureux et prospères tous ses sujets, quelle que soit leur religion? L'Europe peut-elle trouver une sécurité plus complète que celle qui résulte de cette garantie morale venant confirmer les plus sincères et les plus éclatantes assurances, spontanément données?

Si donc, par ses actes dans le passé, par ses déclarations les plus explicites dans le présent, par l'appréciation de ses plus chers intérêts d'avenir, la Sublime Porte offre des garanties suffisantes pour le maintien et l'observance des priviléges religieux des Chrétiens sujets de son Empire, quelles ne seraient pas les conséquences dangereuses de la stipulation d'une garantie! L'insistance sur l'insertion dans les Traités d'une garantie explicite impliquerait gratuitement:

1. Une atteinte à la dignité du Gouvernement Impérial; car elle supposerait une arrière pensée à toutes les déclarations, un manque de franchise et de bonne foi dans de solennelles assurances que la Sublime Porte peut méconnaître tout ce qu'il y a de plus constaté en fait de principes d'administration, la règle essentielle pour tout Gouvernement de réaliser, par tous les moyens possibles, le bien-être de tous ses sujets.

2. Une atteinte aux droits de souveraineté de la Sublime Porte; car elle porterait le caractère d'une volonté et d'une initiative étrangères venant s'associer, par immixtion, à celles du Sultan dans l'exercice de son autorité de Souverain.

3. Une paralyse de l'action de l'autorité administrative; car, en établissant aux yeux des populations de l'Empire Ottoman que le maintien et l'observance des priviléges des Chrétiens seront dus, dans l'avenir, à l'influence étrangère, non moins qu'aux intentions bienveillantes et éclairées du Gouvernement de la Sublime Porte, ce prestige et cette intégrité de commandement si essentiels à l'unité et à la force de toute autorité administrative, se trouveraient profondément et dangereusement lesés.

4. Enfin, les Puissances amies et alliées de la Sublime Porte se donneraient en quelque sorte un démenti à elles-mêmes, si elles insistaient sur l'insertion textuelle, dans un Traité quelconque, de la garantie sus-énoncée. En effet, tout le monde sait que la mission dont le Prince Menchikoff était chargé, avait pour objet de surprendre ou d'arracher une reconnaissance de l'association du Souverain de la Russie à la protection des priviléges des Chrétiens de l'Empire Ottoman. Tous les hommes d'Etat comprirent que, dans un voile d'intérêt simulé pour les Chrétiens orthodoxes de l'Empire Ottoman, la Russie voulait obtenir à son profit un véritable démembrement moral de l'autorité souveraine des Sultans—démembrement qui atteignait plus profondément les lois d'existence d'une souveraineté que la perte des territoires les plus importants; car c'était au cœur même de toute légitime et solide domination que venait s'implanter le germe destructeur. C'est avec l'approbation de l'Europe entière que le Gouvernement

de la Sublime Porte repoussa cette injuste prétention, sous quelque forme capticuse que, d'abord éclatante, elle ait ensuite voulu se dissimuler.

Il est donc peu naturel que les Puissances amies et alliées de la Sublime Porte, après avoir approuvé Sa Majesté le Sultan dans sa légitime défense de son autorité souveraine, jusqu'à prendre les armes pour sa cause et envoyer les soldats mourir à côté des siens en combattant glorieusement pour la consolidation de l'intégrité morale et matérielle d'un Empire déclaré toujours indispensable à l'équilibre Européen; il est donc peu naturel, disons-nous, que ces mêmes Puissances réclament au nom de l'amitié, de la parte de la Sublime Porte cette même concession à l'influence étrangère qu'elles trouvaient et trouvent encore si dangereuse aux mains de la Russie. On pourrait même ajouter que l'insertion dans un Traité de la garantie sus-énoncée, et dont le peu d'opportunité vient d'être démontré, créerait des situations nouvelles, embarrassantes pour chacun, et desquelles les conflits d'autorité les plus délicats pourraient naître par la suite.

La justice, la logique, la prudence s'unissent donc ensemble pour éloigner une demande dangereux à introduire dans le droit public Européen. Il est, en conséquence, à présumer que les Puissances amies et alliées de la Sublime Porte, après avoir obtenu, par la coopération loyale de leur diplomatie et de leurs armes, le raffermissement matériel de l'Empire Ottoman, ne voudront pas lui faire subir un ébranlement politique et moral dont les résultats seraient contraires à toutes leurs déclarations et à toutes leurs intentions. Il est donc à espérer que la question dont nous venons d'exposer les différents côtés sous leur véritable jour, sera l'objet du plus sérieux et du plus mûr examen. La position d'un Empire que les hommes d'Etat de l'Europe veulent faire entrer complétement dans le concert Européen, ne doit pas s'y trouver inférieure à la position de tout autre; et l'unité, l'intégrité de l'autorité souveraine de chacun de ces Etats doit être la règle commune pour tous.

No. 94.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received May 24.)

(No. 356.)

My Lord, *Constantinople, May* 14, 1855.

I HAVE the honour to reply to your Lordship's inquiry on the subject of Christian evidence in Civil Courts of Justice in this country. I directed Mr. Pisani to read your Lordship's despatch to Fuad Pasha, whose answer was couched in terms of characteristic levity. I replied with some expressions of surprise for further explanation, and I beg now to state the substance of the Minister's answer on both occasions.

The Porte, he declared, is preparing to establish Commercial Tribunals, like that which already exists here under the denomination of "Tidjaret" in all the provinces of the Empire, and separate courts of novel formation for questions relating to landed property.

Fuad Pasha excused the slowness of the operation by alleging that caution was necessary in thus introducing novelties distasteful to the Mussulman population, and that the Porte found it politic to throw the old tribunals gradually into disuse rather than submit the feelings of the Prophet's disciples to a trial too rude for their prejudices.

In the meantime at Smyrna, Beyrout, and Salonica the Court of "Tidjaret" has been for some time established.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

No. 95.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 394.)

My Lord, *Foreign Office, May* 25, 1855.

WITH reference to your Excellency's despatch No. 345 of the 10th instant, inclosing a copy of an Imperial proclamation abolishing the haratch and admitting Christians into the Turkish army, I have to inform you that Her Majesty's Government have learnt with much satisfaction the steps taken by the Porte to carry these measures into effect.

I am, &c.

(Signed) CLARENDON.

No. 96.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 452.)

My Lord, *Foreign Office, June* 13, 1855.

I TRANSMIT to your Excellency the draft of an instruction which I had proposed to address to you, respecting the recommendations to be made to the Porte in favour of its Christian subjects.

I desired Lord Cowley to show this draft to Count Walewski, in the hope that if it met with the concurrence of the French Government, similar instructions might be given to the French Ambassador at Constantinople.

Your Excellency will see by the inclosed copy of a *note verbale* given by Count Walewski to Lord Cowley, the light in which the French Government look upon the suggestions stated in my draft; but I am happy to say that, although not wholly concurring in the views of Her Majesty's Government, Count Walewski has proposed that the English and French Ambassadors at Constantinople should consult together as to the advice which should be tendered to the Porte upon the points in question, and should draw up a statement of those on which they may agree, and report to their respective Governments for decision those on which their opinions may not coincide.

Her Majesty's Government, as you will perceive by the inclosed copy of a despatch which I have addressed to Lord Cowley, have concurred in this proposal; and your Excellency will therefore on the arrival of M. de Thouvenel, which will shortly take place, enter freely into communication with him on these matters, and in due time report to me the result of your deliberations.

I am, &c.

(Signed) CLARENDON.

Inclosure in No. 96.

Draft of Despatch to Lord Stratford de Redcliffe.

My Lord, *Foreign Office, May* , 1855.

M. MUSURUS placed in my hands a few days ago the memorandum of which a copy is inclosed,* and which had been sent to him by Aali Pasha, for communication to Her Majesty's Government.

The object of this paper is to show the course which the Porte has habitually adopted towards its Christian subjects, and the further benefits which it proposes to bestow upon them, and to deprecate the insertion in a formal Treaty between the Sultan and other Powers of any stipulations specially in favour of this class of the Sultan's subjects, as being derogatory to the dignity of the Sultan, and at variance with the principle on which the present war was undertaken.

Although as regards the last point it might be observed that a guarantee to be enforced by five Powers might be attended with less embarrassment to the

* Inclosure in No. 93.

Porte than a right of interference vested in one Power alone, it cannot be denied that in principle at least it would be no less an infringement of Turkish independence. Her Majesty's Government are certainly of opinion that the true way of settling the matter would be that the Sultan should by his own sovereign power do for the Christians all that is required, and that he should then communicate officially to his allies that which he had done. This would be a moral guarantee that would not derogate from the Sultan's independent authority.

But this course, if adopted, should at once be carried into execution, in which case it would have one great advantage, which would be that the non-Mussulman populations would owe their privileges and advantages, not to Russia but to their own Sovereign and to the good offices of England and France.

The points to which it would seem most important to attend, in addition to those of the abolition of the haratch, and the admission of Christians into the military service by voluntary enlistment, which seems to have been provided for by the Sultan's late firman, as reported in your Excellency's despatch No. of the instant, are—

1. The eligibility of the non-Mussulman subjects of the Porte to rise to any rank in the army.

2. The admission of non-Mussulman evidence in civil as well as in criminal cases.

3. The establishment of Mixed Courts of Justice for all cases in which Mussulmans and non-Mussulmans are parties.

4. The appointment of a Christian officer as Assessor to every Governor of a Province when that Governor is a Mussulman, such Assessor to have full liberty to appeal to Constantinople against any act of the Governor, unjust or oppressive, or corrupt.

5. The eligibility of Christians to all places in the Administration, whether at Constantinople or in the Provinces, and a practical application of this rule, as well as of the military rule, by the appointment of Christians at once to some places of trust, civil and military.

6. The total abolition of the present system, by which offices at Constantinople and in the Provinces are bought and sold, and given to unfit and unworthy men for money paid or promised. Such men become tyrants in their offices, either from incapacity or bad passions, or from a desire to repay themselves the money paid for their appointments.

Furthermore, Her Majesty's Government consider that there should not only be complete toleration of non-Mussulman religion, but that all punishment on converts from Islamism, whether natives or foreigners, ought to be abolished.

Such are the points to which Her Majesty's Government conceive the attention of the Porte ought more particularly to be called; and in bringing them under the early consideration of the Sultan and his Ministers, your Excellency will add that it is of the utmost importance, in the opinion of Her Majesty's Government, that the Sultan should lose no time in giving effect to them. By doing so the Sultan would deprive Russia of one of the strongest engines for working on the sympathies of the Christian subjects of His Highness, and he would enlist the public opinion in Europe in favour of Turkey.

I am, &c.

(Signed) CLARENDON.

No. 97.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received June 21.)

(No. 423.)

My Lord, *Constantinople, June 11, 1855.*

I HAVE just now received from Mr. Hughes, our Acting Consul at Monastir, the despatch of which a copy is inclosed herewith. It describes in vivid terms the circumstances relating to one of those iniquitous instances of fanaticism which still occur but too frequently in this devoted Empire. I write to approve the conduct of Mr. Hughes, and I have no doubt that your Lordship will afford him the superior satisfaction of knowing that he has obtained the approval of Her Majesty's Government.

It is my intention to bring the facts without delay to the knowledge of the Turkish Government, and to call upon them to do away with the foul reproach which, even under present circumstances, they allow to remain upon their provincial administration.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 97.

Acting Consul Hughes to Lord Stratford de Redcliffe.

My Lord, *Uskup, May 28, 1855.*

INFORMATION reached me a few days ago, that a Christian girl had been imprisoned during three months at Kalkoudeli, a town situated about eight Turkish hours north of Uskup, with the view of forcing her to embrace Islamism; that in consequence of a petition addressed by her brothers to Akif Pasha, for inquiry into her case, she had been conveyed to Uskup, and had already been detained here fifteen days, closely confined in the Imaum's house, and debarred from all intercourse with her relations. I lost no time in applying to Akif Pasha for her immediate liberation. The answer I received was not satisfactory. On the following day, however, his Excellency called to return the official visit of Captain Rhodes, and on the subject being introduced, assured me that I had been misinformed; that the girl was really desirous of changing her faith; and that she was about to be brought before the Medjlis to make a declaration to that effect. I insisted on her being previously consigned to the care of the Greek Bishop, in order that she might no longer be under the influence of the intimidation which I was certain had been exercised in her case. His Excellency declared that the Sultan's firman did not warrant this proceeding; whilst I urged that not only such was the usage at Monastir and at other places, but that the illegal constraint to which the girl had already been subjected, rendered this course more than usually imperative in the present instance. The Pasha was at last induced to promise that she should be brought to the Consulate, in order that I might interrogate her myself, and thus ascertain her real sentiments.

I was therefore not a little surprised and indignant at receiving, about two hours after his departure, a message from his Excellency, to the effect that the promise he had just made me was unofficial, and that owing to opposition on the part of the Medjlis, it was not in his power to fulfil it. Shortly afterwards he sent the Bishop, to represent to me the danger of a popular outbreak in the event of his complying with my wishes, and to propose that the girl, with her brothers, should be conveyed to Constantinople, at his, the Pasha's, own expense, in order that the matter might be decided there. I treated these messages with the contempt they deserved, and sent in an official note, couched in strong language, and calling upon the Pasha to abide by his promise. He held out two days, during which time I spared no efforts to bring him to a sense of his duty, and the serious consequences which might ensue in case he obstinately persisted in a refusal. Finally I succeeded. The Bishop called on the evening of the 26th instant, to inform me that the Pasha and the Medjlis had agreed to consign the girl to him for three days. I readily assented to this arrangement, and the more so as it is desirable to establish this as the general rule, whilst her conveyance to the Consulate could only have been looked upon as exceptionable.

Accordingly on the following morning she was conducted to the Metropolitan residence, and I had the satisfaction of hearing, that no sooner was she reassured by the presence of the Bishop and her friends, and informed that the English Consul had interfered in her behalf, than she tore off her Turkish veil, and embracing her brothers wept with joy at her unexpected deliverance.

On questioning her myself, in presence of the Bishop, it appeared from her story that being an orphan, she dwelt with her two brothers, at a village near Kalkoudeli, and that one night, whilst they were absent at the market, the house was forcibly entered, and she was carried off by a Turk, who had conceived a passion for her, assisted by three other ruffians. Two days subsequently this

individual was taken to serve in the Rediff, and sent to Shumla, but his family, with the connivance of the local authorities, endeavoured by menaces to induce her to become a Mussulman. She was four times dragged before the Medjlis to make the declaration required, but each time temporized, as she feared to refuse absolutely. After three months' persecution she was conveyed to Uskup, in consequence of her brothers' petition to the Pasha. The Zabtiehs who conducted her, threatened to drown her in the Vardar, if she cried out or spoke to any one on the road. Since her arrival here she had been kept in strict confinement, forced to observe the fast of Ramazan, and subjected to the same sort of harsh importunity as at Kalkoudeli.

Finding that she possessed sufficient courage to appear at once before the Medjlis, I sent word to the Pasha to summon all the members without delay. At my request, Captain Rhodes accompanied me to the Serai, to witness the proceedings. When the members had taken their places the girl was introduced, not, as is usual, in the Turkish dress, but, as I had arranged, in the simple costume of her native village. The question was then put to her by the Bishop, whether or not she was a Mussulman. She replied with great fervour, "I am a Christian, and I will die a Christian." I then applauded her for the constancy and fortitude she had displayed under wicked persecution, and for the good example she had thus afforded. Before quitting the room she stepped forward, and throwing down the bundle containing the Turkish dress, which she had worn so long against her will, said with admirable courage and scorn, "Take back your emanet," or pledge. After telling the Pasha that I should hold him responsible for the safe conduct of the girl back to the Bishop's residence, I turned to the members of the Medjlis and upbraided them at some length for their cruelty and fanaticism at a time when the Christian Powers were fighting their battles, and for their insolence in trying to induce the Pasha to violate a formal promise made to Her Majesty's Acting Consul.

I received no reply beyond a few faint excuses offered by the Pasha. On the next day, however, Galib Bey, the most influential member of the Medjlis, a man notorious for his hatred of Christians, called upon me with two other members, to beg that I would not address an official complaint against him to your Excellency, as I had threatened to do. He promised, moreover, that I should never again have reason to complain of his conduct, and that in future he would use all his influence to further my wishes.

The Christian population, who have watched with intense interest this struggle with the Turkish authorities, are overjoyed at the result, which they regard, and perhaps with truth, as the first blow given to Mussulman injustice and fanaticism in this part of Albania. I am requested by some of the principal persons of the community to express to your Excellency an anxious hope that Her Majesty's Government will not leave them much longer without an efficient protector to reside permanently among them. The presence of a British Vice-Consul at Uskup is, indeed, much called for, not only that he may foster trade and aid the development of the great natural advantages of this magnificent and fertile country, which have already been pointed out in Mr. Longworth's reports, but that he may be the guardian of the rights and privileges accorded by the Sultan to his Christian subjects. In these remote provinces, without the surveillance thus exercised, decrees and firmans in their favour are but a mockery and delusion.

I have, &c.
(Signed) T. F. HUGHES.

P.S.—I have received assurances from the Pasha that all the persons concerned in the outrage upon the Bulgarian girl shall be arrested and severely punished.

T. F. H.

No. 98.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 498.)

Foreign Office, June 22, 1855.

My Lord,

WITH reference to your Excellency's despatch No. 423 of the 11th instant, respecting the treatment of a Christian girl at Kalkoudeli, I have to instruct your Excellency to state to the Porte that Her Majesty's Government trust that an example may be made of Akif Pasha and all concerned in this nefarious transaction.

I am, &c.
(Signed) CLARENDON.

P.S.—I inclose to your Excellency, under flying seal, a despatch which I have addressed to Mr. Hughes approving of his conduct in regard to this case.

C

No. 99.

Memorandum on Turkish Atrocities on Christians in Albania, &c.—(Communicated to the Earl of Clarendon by Count Colloredo, July , 1855.)

Albanie.

LE TURC Morto Murtoja à Obod près Scutari, qui convoitait les biens de son voisin le riche chrétien Mathieu Deda, s'adressa au tribunal de Scutari dans le but de se les faire adjuger.

L'huissier chargé de lui signifier un mandat de comparution, vint le trouver, l'accabla d'injures et lui tira un coup de pistolet, sans l'atteindre; alors Deda, se trouvant en état de légitime défense, riposta par un coup de pistolet et tua l'aggresseur. Le Gouverneur de Scutari, par les ordres duquel l'attaque contre Deda avait eu lieu, fit arrêter ce malheureux avec sa famille et ses domestiques, soixante hommes en tout, confisqua ses troupeaux, permit aux Turcs fanatiques de mettre le feu aux bâtiments de Deda; à cette occasion l'incendie consuma aussi la maison attenante du Sieur Grégoire Nicolig, sujet Autrichien, et trois autres maisons appartenant à son frère Antoine, domicilié à Vienne. Dernièrement les habitants Turcs de Jacova attaquèrent un convoi de 120 collis de marchandises, attelé de 60 chevaux et appartenant à des Chrétiens Albanais; ils s'emparèrent des marchandises et des chevaux et tuèrent les huit cochers qui conduisaient le convoi. Les Consuls d'Autriche, de France et d'Angleterre se proposaient de réclamer à ce sujet; mais à la date des dernières nouvelles le Pacha ne les avait pas encore reçus.

Bosnie.

Au mois de Février dernier, des paysans de Radosich et Proboji, près Ljubuski, surprirent en flagrant délit deux Turcs, Asan Zujik et Sule Kenjorik, surnommé Zdroko, qui volaient pendant la nuit les poissons, pris dans les filets, que les paysans avaient tendus. Sans armes, comme ils étaient, les propriétaires se bornèrent à se plaindre aux deux voleurs du tort qu'ils leur faisaient; mais ceux-ci firent aussitôt usage de leurs armes, tirèrent sur les Chrétiens et les poursuivirent en fureur, armés de leurs handjars; à cette occasion Asan fut, dans l'obscurité de la nuit, blessé au bras. Lorsqu'il fut guéri de sa blessure, il porta plainte auprès du Mudir Ali Begh. Celui-ci manda les accusés, qui étaient les nommés Etienne Saraz, Barisa Erstich, Ivan Alilovich, Ante Anich, Malte et Stipar Cuvalo, Luca Vuici, François Beras et Barisa Marinovich, et leur dicta à chacun une amende de vingt thalers, pour violences commises sur la personne des deux Turcs.

Les prévenus protestèrent de la fausseté de l'accusation et déclarèrent être trop pauvres pour payer l'amende. Le Mudir, furieux, les maltraita devant sa maison à Vitina, et son exemple ne tarda pas à être suivi par d'autres Turcs, qui leur firent subir d'indignes traitements, après quoi le Mudir les fit jeter en prison,

et là, dans la nuit même, le 17 Mai, maltraiter par ses gens. Il leur fit raser les cheveux, ce qui fut exécuté avec une cruauté telle qu'avec les cheveux on leur enleva la peau de la tête. Le sur-lendemain il fit lier tous ces malheureux ensemble par une corde et conduire à Ljubuski, où ils furent enfermés dans un cachot affreux. Depuis, un de ces neuf Chrétiens est mort, trois autres à demi morts ont été transportés chez eux, et les cinq autres traduits devant la justice de Mostar.

Un pandour malfamé, Ivucevich, attaqua la femme de Jean Kakusich et celle de George Kakusich, qui se rendaient au marché et les dépouilla de ce qu'elles avaient sur elles.

Tout récemment dans le village de Klobuk un Ture, du nom d'Omer Zaghié, tua son calon (tenancier), Nicolas Boras, d'un coup de fusil, pour un cause futile. Cet infortuné laisse une veuve et quatre enfants en bas âge. De même à Mostar, il y a quelque temps, un garçon Turc tua un garçon Chrétien, sans qu'il ait été puni. Le bruit des fréquents assassinats commis sur des Chrétiens dans d'autres endroits de l'Erzégovine est généralement répandu.

Bulgarie.

Le 3 Juin dernier, le Sieur H. Mineso H. Zacsov, riche Chrétien de Turnova, homme généralement estimé et aimé pour sa bienfaisance, revenait le soir de la maison de campagne de son beau-père, avec sa femme et une gouvernante, lorsqu'il fut assailli de plusieurs coups de fusil et tué, de même que la gouvernante. La femme, qui reçut trois balles dans le corps, est également en danger; on a cependant encore l'espoir de la sauver, mais elle restera mutilée.

Au lieu de rechercher les assassins, l'autorité commença par faire mettre les scellés non-seulement à la maison de la victime, mais aussi à tous les magasins de ses associés, laissant ainsi aux coupables quatre heures de temps pour fuir et se cacher. Les habitants de la ville insistèrent auprès du Gouverneur pour que les assassins et leurs complices fussent arrêtés, d'autant plus que le bruit s'était répandu que l'on ne s'entiendrait pas à cette seule victime et que plusieurs individus appartenant à la classe des marchands riches, et notamment les Sieurs H. Demetri, E. Salvili, G. Simo, E. H. Nicola, K. Momesoglu, H. Kisimi, étaient destinés à périr. En conséquence, le négociant Aehmédaga Karamauli, et le propriétaire Ibrahim Kapinovali, furent arrêtés sous la prévention de complicité à l'assassinat dont il s'agit. Le complot paraît avoir des ramifications plus étendues, mais jusqu'à ce jour il n'y a pas eu d'autres individus arrêtés.

La conjecture, dont il a été parlé plus haut, comme s'étant accréditée dans le public, se confirma pleinement, car lorsque les soupçons se portèrent sur quelques Turcs Albanais, et qu'il fallut les mettre en jugement pour faire droit aux réclamations pressantes de la population Chrétienne, ceux-ci révélèrent qu'Ahmedaga les avait soudoyés au prix de 30,000 piastres, dont 4,000 payés d'avance, pour se défaire des Chrétiens susmentionnés.

L'obligation souscrite par lui pour le restant de la somme se trouve aujourd'hui déposée. Les deux Turcs désignés plus haut ont été mis en état d'arrestation sur l'insistance des habitants Chrétiens; mais les véritables assassins n'ont malheureusement pas encore pu être découverts. Les Chrétiens de Turnova sont en proie à la plus vive terreur; ils n'osent plus quitter leurs maisons de peur de tomber frappés par la balle d'un assassin. D'un autre côté ils tremblent de voir leurs maisons incendiées par des mains criminelles. Il ne se passe presque pas de jour sans qu'on entende parler de quelque nouveau meurtre, de scènes de pillage, ou d'actes odieux de violence.

Bosnie.

Deux Musulmans du village de Hiska, près Maglay, soupçonnés d'avoir volé des bœufs, vinrent vers la fin de l'année dernière dans la maison du Rayah Stojan Stojanovich, et lui demandèrent de l'eau de vie. Sur le refus de Natale, fils de Stojan, de les recevoir, ces deux individus, animés d'un désir de vengeance, allèrent dénoncer Stojanovich comme l'auteur du vol commis par eux-mêmes, ajoutant que les peaux des bœufs enlevés se trouvaient cachés dans sa maison. Les recherches qu'on y fit faire sur le champ restèrent toutefois sans effet; on n'y trouva ni les peaux ni aucun autre indice qui eut pu compromettre Stojanovich. Malgré cela, le Mudir Hifzi Bey le fit jeter en prison, et mettre à la torture pour lui arracher un aveu. Après lui avoir fait appliquer mille dix-

sept coups de bâton sur le plante des pieds, il ordonna à deux Zaptiés (agents de police) d'attacher la mèche de cheveux de l'infortuné Stojanovich à un bâton, qui fut tourné par eux jusqu'à ce que toute la mèche sortit avec les racines. La malheureuse victime mourut sous ces affreux tourments.

Le Kaimakam de Tusla, Isaak Pacha, informé de ce fait, envoya deux de ses employés à Maglay, pour faire une enquête et en fit son rapport à Kurschid Pacha. L'autopsie révéla d'horribles détails sur des actes de barbarie commis sur la personne de Stojanovich la nuit dans son cachot. La chair des pieds tombait en lambeaux; tous les doigts des pieds, à l'exception de deux, manquaient; la peau de la tête était arrachée à l'endroit où se trouvait la mèche, et il portait au cou les traces de l'étranglement. Hifzi Bey et les deux Zaptiés ont été conduits à Tusla pour être soumis à l'interrogatoire.

Les Musulmans se livrent en Bosnie continuellement à des brigandages au détriment des Chrétiens, qui, désarmés, ne peuvent leur opposer aucune résistance, et n'ont pu obtenir, malgré leurs sollicitations, la permission d'armer au moins quelques individus dans chaque village, sous la responsabilité du maire, pour veiller sur leurs propriétés. Les exactions et vexations sans nombre que se permettent les fermiers des dîmes et autres redevances dans le district de Banialuka ont réduit cet arrondissement à la misère. Une rixe ayant eu lieu dans le village d'Alinesies, district de Visaka, entre deux Turcs ivres, et l'un d'eux ayant été poignardé, les habitants Chrétiens, au nombre de cinq, témoins oculaires du fait, en donnèrent aussitôt avis à l'autorité. Mais l'assassin, calomniant les Chrétiens, déclara qu'ils étaient les auteurs du crime; et comme les Chrétiens ne peuvent porter témoignage contre un Musulman, ils furent emprisonnés, tandis que le véritable meurtrier est resté impuni.

C'est surtout le Kaimakam, Ture de Bihac, ennemi acharné du nom Chrétien, qui fait peser sur ses administrés un joug insupportable. Plusieurs Knèzes (maires de village) de ce district, après avoir recueilli dans leurs localités respectives et versé entre les mains du Kaimakam le montant des impôts frappés par ce fonctionnaire, moyennant la promesse écrite qu'ils n'auraient plus rien à payer cette année, n'en ont pas moins été sommés depuis de prélever encore différentes autres contributions. Lorsqu'ils déclarèrent que leurs communes étaient réduites à un état de détresse tel qu'il leur était impossible de percevoir ces nouveaux impôts, on les jeta, sans égard à leurs supplications et à leurs larmes, dans les prisons les plus malsaines, où ils gémissent en proie à la vermine, à la faim et à la soif.

Le 1 Juin le père et le frère du Sieur Gerbic, curé Grec du village Kinniza, furent maltraités d'une manière inhumaine à Abdiéberos, par le nommé Usein, au service du Kadia de Bihac, percevoir de la douane Turque, et par quelques-uns de ses camarades, et lorsque le prêtre accourut et jeta une couverture sur son frère, pour le garantir tant soit peu des coups, il fut terrassé par Usein et ses compagnons, frappé rudement avec une buche et un fouet; puis on lui arracha la barbe et la moustache; enfin ils furent liés tous trois et envoyés au Kaimakam de Bihac, pour y être jugés. Loin de leur donner satisfaction, le Kaimakam et le Kadia, sur le faux témoignage des deux Turcs qui avaient assisté à ce qui s'était passé, les condamnèrent à une forte bastonnade, sans entendre leurs réclamations et sans l'intervention des Sura (assesseurs du tribunal). Grâce aux vives sollicitations de l'interprète du Kaimakam et du curé Kovacevic de Pritoka la sentence ne fut pas exécutée à l'égard du malheureux ecclésiastique, mais on appliqua à son père des coups de bâton sans nombre sur la plante des pieds; après quoi ils furent chargés tous trois de chaînes et mis dans la plus mauvaise prison. Neuf témoins Turcs se sont présentés pour déposer en faveur de l'ecclésiastique et comptent s'adresser au Sultan lui-même, pour lui faire obtenir justice.

No. 100.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 564.)

My Lord, *Foreign Office, July* 14, 1855.

THE inclosed memorandum* respecting Turkish atrocities committed on Christians in Albania and other provinces has been placed in my hands by Count Colloredo, who was instructed to say that it had been forwarded to the Internuncio, with orders to lay the facts it contains before the Turkish Government, and to express a hope that measures will be taken to put an end to this horrible state of things.

The Internuncio is further instructed to ask for the support of Her Majesty's Ambassador in the representation which he will have to make to the Porte.

Her Majesty's Government unfortunately see no reason to question the accuracy of the facts contained in the memorandum, as they resemble but too closely the uninterrupted and unpunished barbarities against which they have so often remonstrated, and which the Porte has not the goodwill or the good sense to control, even at a moment when the existence of the Ottoman Empire depends upon the sympathy and the sacrifices of Christian Powers.

You will support any representation that may be made on this subject to the Turkish Government by the Internuncio, and you will give a copy of the accompanying memorandum to the Turkish Minister for Foreign Affairs.

I am, &c.

(Signed) CLARENDON.

No. 101.

Consul Wood to the Earl of Clarendon.—(Received July 25.)

(No. 32.)

My Lord, *Damascus, July* 7, 1855.

I HAVE the honour to inclose herewith a copy of my despatch of the 4th instant to Her Majesty's Representative at Constantinople.

I have, &c.

(Signed) RICHARD WOOD

Inclosure in No. 101.

Consul Wood to Lord Stratford de Redcliffe.

My Lord, *Damascus, July* 4, 1855.

CONFIDENT that your Lordship will be pleased to appreciate my motive, I may venture to draw attention to the offensive term employed in the Turkish official "Gazette," No. 521 of Rejeb, with reference to the estates of demised non-Musulman subjects.

In the enactments lately promulgated for the administration of the estates of Turkish subjects, the word "tewafa or mat" is used for deceased Mussulmans, which means died; but the term "halik" is used for Christians.

Although the expression "halik" in literal Arabic means "ruin, loss, or inclination downwards to a pit," and is employed in that sense in the Koran in speaking of animate and inanimate objects, yet in the vernacular language when employed, as in the present instance, with reference to bishops, priests, and Christians, it means those whose souls are lost or damned. I have discussed the matter with some literary Effendis here, and they have admitted that the common people understood it in the above sense.

It is, perhaps, unfortunate that, when the hopes of the non-Mussulman subjects of the Porte are being raised to expect some immunity from public degradation, the Turkish Government should have undeceived them by the

* No. 99.

reintroduction of offensive and humiliating terms in its enactments concerning them, and which the common law courts are actually using in their decrees, thereby maintaining old and impolitic prejudices.

I have, &c.

(Signed) RICHARD WOOD.

No. 102.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 606.)

My Lord, *Foreign Office, July* 26, 1855.

WITH reference to Mr. Wood's despatch to your Excellency of the 4th of July, and to my despatch No. 361 of the 5th of May, I request your Excellency to inform me what measures the Porte had taken to prevent its authorities from using in public documents terms offensive to Christians.

I am, &c.

(Signed) CLARENDON.

No. 103.

Memorial addressed to the Earl of Clarendon by the Committee of the Turkish Missions Aid Society.

To the Right Hon. the Earl of Clarendon, one of Her Majesty's Principal Secretaries of State, &c.

The Memorial of the Officers and Honorary and Managing Committee of the Turkish Missions Aid Society,

Showeth,

THAT your Memorialists acknowledge with gratitude the services rendered by your Lordship and Her Majesty's Government to the cause of liberty, both civil and religious, in the Ottoman Empire, procuring as they have done from the Sultan, many wise and salutary concessions, which have already made His Highness' name memorable in the annals of enlightened legislation.

That these concessions must, however, be in a great degree incomplete so long as the Mahometan code retains the barbarous statute which condemns a born Mussulman to expiate by death the profession of any other creed than that of the Koran.

Your Lordship is doubtless aware, that notwithstanding the reasonable expectations which were raised by the pledges of the Sublime Porte (*vide* Appendix), especially that of March 21, 1844, viz.: "The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate," cases have occurred at Aleppo and Adrianople, proving that this sanguinary law is still in force, and has been within a recent period actually carried into effect.

That your Memorialists are given to understand that the French Ambassador at the Porte has already taken some measures to bring before the notice of the Turkish Government a law so utterly revolting to the spirit of the age, and have every confidence that Her Majesty's Government will be found ready to employ their powerful influence for the completion of the great work already so well begun.

They therefore most earnestly and most respectfully entreat your Lordship, at this opportune moment, to use your best endeavours with the Ottoman Porte, with the object that the conscientious convictions of all classes of its subjects shall be respected, and that liberty to adopt another profession of faith shall be extended to all, Moslem as well as Christian, without fear of penal consequences.

On behalf of the officers and Committee,

(Signed) SHAFTESBURY,

July 27, 1855. *President.*

APPENDIX A.—*Pledges given by the Porte respecting the Suspension of Executions for Apostacy from Islamism.*

Sir Stratford Canning to the Earl of Aberdeen.

(Extract.) *Constantinople, March* 23, 1844.

I have the honour and satisfaction to inform your Lordship that the question of religious executions is happily, and to all appearance conclusively, settled. * * * He (*i. e.* the Sultan) gave me his royal word that henceforward neither should Christianity be insulted in his dominions, nor should Christians be in any way persecuted for their religion.

Inclosure 1.

Official Declaration of the Sublime Porte relinquishing the practice of Executions for Apostacy, March 21, 1844.

(Translation.)

The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate.

Inclosure 2.

Acknowledgment of the Sublime Porte's Official Declaration respecting Executions for Apostacy, March 22, 1844.

(Extract.)

The official declaration communicated by his Excellency the Minister for Foreign Affairs, shall be transmitted to the British Government, who will understand with satisfaction that the Sublime Porte, in taking effectual measures to prevent henceforward the execution and putting to death of any Christian, an apostate from Islamism, relinquishes for ever a principle inconsistent with its friendly professions.

APPENDIX B.—*Remonstrances of the Governments of Great Britain and Russia respecting Religious Executions in Turkey.*

1. *The Earl of Aberdeen to Sir Stratford Canning.*

(Extract.) *Foreign Office, January* 16, 1844.

Her Majesty's Government feel, too, that they have an especial right to be listened to by the Porte on a matter of this nature, for they can appeal to the justice and to the favour with which the vast body of Mahometans subject to the British rule are treated in India. * * * They (*i. e.* the Christian Powers) will not endure that the Porte should insult and trample on their faith, by treating as a criminal any person who embraces it. Her Majesty's Government require the Porte to abandon once for all so revolting a principle. * * * Your Excellency will therefore press upon the Turkish Government, that if the Porte has any regard for the friendship of England, if it has any hope that in the hour of peril or adversity that protection which has more than once saved it from destruction will be extended to it again, it must renounce absolutely, and without equivocation, the barbarous practice which has called forth the remonstrance now addressed to it.

2. *Count Nesselrode to M. de Titoff.*—(*Communicated to the Earl of Aberdeen by Baron Brunnow, March* 19, 1844.)

(Extract.) *St. Petersburgh, February* 27, 1844.

On the one hand, we have perceived the difficulty, not to say the impossibility, of discovering the suitable means of definitely paralyzing the effect of the law of the Koran relating to apostacy; on the other hand, we cannot but raise our voice when it is a question of inflicting the penalty of death upon individuals who, in embracing Christianity, or in returning into the bosom of the Church, appeal to our protection, and impose upon us the duty of withdrawing them from the rigours of a barbarous legislation. * * * Let it (*i. e.* the Porte) comprehend in fine the necessity of allowing to become obsolete antiquated enactments of the Mahometan Law which cannot be upheld but in disregard of the unanimous representations of all the Powers.

No. 104.

Mr. Hammond to the Earl of Shaftesbury.

My Lord, *Foreign Office, July* 31, 1855.

I AM directed by the Earl of Clarendon to acknowledge the receipt of the Memorial of the 27th instant, signed by your Lordship on behalf of the Officers and Committee of the Turkish Missions Aid Society, urging Her Majesty's Government to support the establishment in Turkey of general toleration and entire freedom of conscience in religious faith, and calling attention to cases at Aleppo and Adrianople, proving that the law of death for apostacy is still in force, and has been within a recent period actually carried into effect.

I am to state to your Lordship in reply that all instances of ill usage of Christians in the Ottoman territory which come to the knowledge of Her Majesty's Government are immediately represented by them to the Sublime Porte in terms befitting the gravity of the case; and before taking any steps upon the cases of capital punishment for apostacy said to have recently occurred at Aleppo and Adrianople, Lord Clarendon would be obliged to the Society to furnish him with the dates at which the events in question took place, and with all other particulars concerning them which have come to the knowledge of the Society.

I am, &c.
(Signed) E. HAMMOND.

No. 105.

Mr. Young to the Earl of Clarendon.—(*Received August* 7.)

The Turkish Missions Aid Society,
My Lord, *7, Adam Street, Adelphi, August* 7, 1855.

IN compliance with your Lordship's wish to be furnished by the Turkish Missions Aid Society with the dates of the two cases of capital punishment for apostacy which occurred at Aleppo and at Adrianople, I am directed by the Committee to state that the former occurred about the beginning of the year 1852, and was witnessed by two French gentlemen, Messrs. Pons and Riche, residents at Aleppo, and that Mr. J. H. Gibb, an English gentleman, was also present in the Aleppo bazaar at the time and saw the corpse. Mr. Sola was the English Chancellier officiating at the time for Her Majesty's Consul. The offender, who is stated to have been an inoffensive man and blind, was condemned for blaspheming the Prophet.

The second case occurred at Adrianople towards the end of the year 1853, and gave rise to a correspondence between Lord Stratford de Redcliffe and the Ottoman Government. The following extract is taken from the "Christian Times" of December 16, 1853:—

"A Turk Beheaded at Adrianople for professing Christianity.

"*Constantinople, November* 24, 1853.

"A circumstance has just occurred which will open many eyes to the real charcter of the Turk in the middle of the nineteenth century. A Mussulman has just been beheaded at Adrianople for professing the Christian religion!! Happening at this precise moment of time, when the fleets of England and France are lying in the Bosphorus, having come to preserve the Turkish Government from annihilation, it must be regarded as critical. A providence is in it, and depend upon it great results will follow. The circumstances are briefly these:—

"A Mussulman young man, of the village of Eski-Zaghara, near Adrianople, belonging to a sect of Turks called Taffani, declared publicly that Mahomet was a false prophet, and that the true prophet was Christ, and that after him there was no prophet. The Turks warned him to beware, but he persevered in his profession of Christianity, and was, at last, seized and thrown into prison. Subsequently, he was removed to Adrianople, where he was tried by the highest court of the Pasha. He steadily persisted in his previous declaration, adding that, 'so long as we have Christ, we have no need of Mahomet.' He also said Mahomet was a false man, and he exposed the corruptions of the Mahometan system. He was remanded to prison and cruelly tortured, to induce him to recant, but in vain. He was afterwards brought out and beheaded, and with his last breath he protested against Mahomet, and said, 'I profess Jesus Christ, and for him I die.'"

This statement is further confirmed in a subsequent letter, published in the "Christian Times" of January 27, 1854, in which occurs the following paragraph:—

"The Martyrdom at Adrianople.

"*Constantinople, January* 5, 1854.

"There is no doubt of the truth of the story I related to you of the beheading of a Turk in Adrianople, for changing his religion. The Turks themselves, both there and here, and even the Ministers of the Porte, make no secret of it."

Count Zuylen de Nyevelt, Dutch Ambassador at the Porte, in a letter dated "Constantinople, May 22, 1855," quotes the following extract from the official communication of one of the European Consuls at Adrianople addressed to his Minister in the capital, dated "December 12, 1853":—

"Le Mahométan qui a été décapité ici avant peu, m'a pas dit qu'il voulait embrasser le Christianisme. Mais il prêchait ouvertement que c'est le Christ qui est le vrai prophète et non Mahomet, malgré que les autorités lui ont suggéré tout moyen pour lui éviter la mort. Cet homme a tenu ferme presqu'au moment qu'on l'a décapité; on m'assure qu'ils y en a bien d'autres qui sont dans les mêmes idées."

The Committee would again respectfully urge that they do not rest their appeal to your Lordship upon any individual case, which it is too late to recall, but desire that the general principle of religious liberty, as recognised in every civilised country, should be admitted by the Sultan, and accorded to all his Highness' subjects alike. They press this the more from the knowledge they have that many Mussulmans would be prepared at once to make a public profession of the Christian religion were it not for the fear of capital punishment.

I have, &c.
By order of the Committee,
(Signed) CUTHBERT G. YOUNG,
Secretary.

No. 106.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 643.)

My Lord, *Foreign Office, August* 9, 1855.

I TRANSMIT, for your Excellency's information, copies of a correspondence which I have had with the Turkish Missions Aid Society,* urging Her Majesty's Government to support the establishment of toleration and freedom of conscience in religion in Turkey, and calling their attention to the law in that country, by which apostacy is punished with death, and I have to request your Excellency to report to me as to what the present state of things on this subject really is, and whether if a Mahometan changed his religion he would be liable to any, and if so to what, punishment.

I am, &c.
(Signed) CLARENDON.

No. 107.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received August 13.)

(No. 561.)

My Lord, *Therapia, July* 31, 1855.

THE Austrian Envoy, Baron Koller, having informed me that he was instructed to bring under the notice of the Porte that catalogue of disorderly and criminal acts which your Lordship received from Count Colloredo, and transmitted to me with your despatch No. 564 of the 14th instant, I assured his Excellency that I was prepared to associate myself with the representation which he was charged to make on that subject to the Turkish Government.

I have since redeemed my pledge by directing Mr. Pisani to read your Lordship's instruction, with its inclosure, to the Grand Vizier and Fuad Pasha. It appears that in so doing I anticipated the communication which Baron Koller intended to address to the Porte. I have since learned that he has applied for support to M. de Thouvenel, who has stated to me that he is quite ready to meet his wishes in concert with me, though not, perhaps, to the proposed extent of giving in a collective note.

It is my duty, meanwhile, to apprise your Lordship of the terms in which the Grand Vizier and Fuad Pasha have replied to the communication made to them on my part by Mr. Pisani. For this purpose I inclose herewith that gentleman's official report, submitting it to your Lordship's perusal without meaning to be understood as intimating any opinion whatever on the merits of their statement and remarks.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 107.

Mr. Pisani to Lord Stratford de Redcliffe.

My Lord, *Yeni Keuy, July* 29, 1855.

IN conformity with your Excellency's directions I read and explained respectively to the Grand Vizier and Fuad Pasha the Earl of Clarendon's instruction No. 564 of the 14th instant to your Excellency, respecting the memorandum placed in his Lordship's hands by Count Colloredo, on atrocities committed on Christians in Albania and other Provinces. I now have the honour to report, that those Ministers, after attentively listening to the contents of the above-mentioned instruction, said that the memorandum adverted to therein has not been given in by the Austrian Legation; but they requested me to say in reply, that it is with great sorrow and concern that they find in his Lordship's despatch expressions which they are conscious not to have deserved.

* Nos. 103, 104, and 105.

It is true, added they, that many things are wanting in Turkey, and that disorders exist in several of its provinces; but some allowance must be made for the difficult circumstances under which the Ottoman Government is placed. Notwithstanding, the Porte has done and is doing all she possibly can in the way of reform and for the promotion of the welfare of her Christian subjects; more, perhaps, than some more civilized countries. In illustration, Aali Pasha cited the case of the Swedish Chargé d'Affaires at Constantinople, who after twenty-five years of uninterrupted service cannot be named Minister because he is a Catholic. Whereas M. Musurus and Prince Caradja, the former Minister in London, and the latter at the Hague, are enjoying the same privileges and rank as would any Mahometan subject of the Porte. And, besides, all Christian employés holding service under the Government, are placed on an equal footing with the Mussulmans.

With reference to the atrocities said to have been committed in Albania and other provinces, as stated in the Austrian memorandum, the Pashas observed that most of the disorders complained of are the acts of Christians themselves against their own coreligionists. These men, said they, associate themselves to highway robbers of all sorts and creeds, being interested in keeping up such a state of things, in order to rouse up Europe against Turkey, and by so doing promote the views of Russia.

Far from pretending to excuse the state of things in the Provinces, the Porte, added the Pashas, will do all she possibly can to restore tranquillity in those parts of the Empire. Meanwhile, the Grand Vizier could not help observing, that Austria has less right than any other Power to remonstrate on such matters. Her object in placing the memorandum in question in the hands of Her Majesty's Principal Secretary of State for Foreign Affairs, denotes some mental reservation. England had but to compare, said his Highness, the conduct of the Turks while they were occupying the Principalities in 1848, with that of the Austrians at this very moment, and she will perceive the difference. Turkey had a revolution in Thessalia, Epirus, &c., but far from going to the excesses and atrocities committed by the Austrians in Hungary and Italy, confined herself within the bounds of clemency, and proclaimed a general amnesty.

Aali Pasha proceeded, that if Her Majesty's Government would send an Agent in Hungary to ascertain what the poor inhabitants are suffering (he had occasion to see it himself when he lately passed through that country) from both the officers and the soldiery, they will, no doubt, be convinced of their barbarous acts.

The Heterists on one hand, and the friends of Russia on the other, are aiming at the same object, and are working to the best of their abilities to deceive Europe. And if the Western Powers, said those Ministers, who are making immense sacrifices, and shedding their best blood for the cause of the Ottoman Empire, place an implicit confidence in the reports daily circulating, with a view to blacken the Porte, and act without ascertaining how far they can be correct, great mischief might arise for the Porte's interests, and very likely for those of Europe.

I have, &c.
(Signed) ET. PISANI.

P.S.—Before transmitting this report to your Excellency, I thought it advisable to read it to the Grand Vizier and to Fuad Pasha, who declared it to be what they have stated to me.

E. P.

No. 108.

The Earl of Clarendon to Mr. Elliot.

(No. 41.)

Sir, *Foreign Office, August* 14, 1855.

I INCLOSE for your information a copy of a memorandum which was placed in my hands by Count Colloredo,* relative to Turkish atrocities in Albania

* No. 99.

and other provinces, together with a copy of a despatch which I thereupon addressed to Her Majesty's Ambassador at Constantinople, and a copy of Viscount Stratford de Redcliffe's reply.*

I am, &c.
(Signed) CLARENDON.

No. 109.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received August 24.)

(No. 589.)

My Lord *Therapia, August* 10, 1855.

REFERRING to your Lordship's despatch No. 606 of the 26th ultimo, on the subject of Mr. Consul Wood's report to me of the 4th of July last, I have the honour to inform your Lordship that I lost no time in causing proper representations to be made to the Porte, and I have now much pleasure in stating to your Lordship that the Ottoman Government at once issued orders prohibiting the use of terms offensive to Christians in public documents.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 110.

Mr. Elliot to the Earl of Clarendon.—(Received August 27.)

(No. 78.)

My Lord, *Vienna, August* 22, 1855.

WITH reference to your Lordship's despatch No. 41 of the 14th instant, inclosing the copy of a memorandum which the Austrian Government had transmitted to the Internuncio at Constantinople respecting the cruelties practised upon the Christians in Albania and other Turkish provinces, I have the honour to inform you that Count Buol states that this document has been communicated by Baron Koller to the Turkish Government, by whom the representation has been well received, and who have promised that inquiry shall be made into the cases detailed in it.

I have, &c.
(Signed) HENRY ELLIOT.

No. 111.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 675.)

My Lord, *Foreign Office, August* 29, 1855.

WITH reference to your Excellency's despatch No. 561 of the 31st ultimo, I inclose for your Excellency's information a copy of a despatch from Her Majesty's Chargé d'Affaires at Vienna,† stating that Baron Koller reports that his representations as to cruelties practised on Christians in Albania have been well received by the Porte.

I am, &c.
(Signed) CLARENDON.

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* Nos. 100 and 107.

† No. 110.

No. 112.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received September 3.)

(No. 633.)

My Lord, *Therapia, August 21, 1855.*

I HAVE the honour to reply to your Lordship's instruction No. 643 of the 9th instant, in so far as it is in my power to do so at the present time. I express myself with this limitation because I cannot yet answer for the Porte's construction of the solemn assurance which it gave Her Majesty's Government in the spring of 1844 with respect to apostates. I can only declare my own manner of interpreting that engagement, and await the result of my inquiries on the former point.

More than eleven years have elapsed since the Sultan made his well-known declaration of the 21st March, 1844, and no clear instance of execution for apostacy has come to my knowledge since. In the only two cases cited by the Turkish Missions Aid Society in their correspondence with your Lordship, the crime imputed to the sufferers was blasphemy, and not apostacy. Such, at least, was the information which I received in answer to my inquiries respecting the occurrence at Adrianople, of which I had no intimation till after the sentence had been executed. The correspondence itself bears witness to the exhibition of the same charge against the Aleppo victim. This, it is true, may be a mere pretext contrived to mask the application of the old unrepealed law; but unfortunately it is one which may be more easily employed than exposed.

As to my own interpretation of the Sultan's promise, I do not hesitate to declare the sense in which I accepted it, notwithstanding the manifest intention of the Sultan's advisers to use an equivocal form of words. The Porte's declaration carefully translated contains this phrase, "to prevent henceforward the execution and putting to death of the Christian who is an apostate." These words, referred to the execution which brought them out, might imply a restriction to the case of one who, having been originally a Christian, had apostatized from the Mahometan creed after professing it. In my official acknowledgment of the Porte's declaration I purposely used the phrase of "any Christian an apostate from Islamism," which clearly enough comprises the case of any one who, having been originally a Mussulman, had apostatized from that faith and professed himself a Christian. I had great difficulty in constraining the Ottoman Secretary of State to receive that paper, and I fear it cannot be doubted that whatever may have been the personal wishes of the Sultan and his Ministers, the latter sought to reserve the right of dealing with Mussulman converts to Christianity according to their law, not, I believe, of the Koran, but of its more esteemed commentators.

I have always been prepared to act upon my interpretation of the Sultan's promise, and it appears to me that there is no real difference with respect to incurring punishment between the two cases discriminated above. The Christian who turns Turk, is, according to the notions of Islamism, as completely a Mussulman as if he had been so from his birth.

Few things would afford me greater satisfaction than being instrumental to a more complete and practical recognition of the rights of conscience in this Empire; and if I leave the subject now, it is with the intention of resuming it on no distant day, not only for the purpose of transmitting the additional information required at my hands, but also for that of suggesting whatever it may still be thought possible to effect in vindication of so just and sacred a principle.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 113.

Lord Cowley to the Earl of Clarendon.—(Received September 8.)

(No. 1,187.)

My Lord, *Paris, September 7, 1855.*

THE day before yesterday a deputation from the Society of Friends of Religious Liberty, which Society has lately been holding meetings at Paris, headed by Sir Culling Eardley, came to me with a request that I would transmit the inclosed Address, through your Lordship, to the Queen.

Your Lordship will observe that the Address is signed by persons from different parts of Europe, and that its object is to induce Her Majesty to use her powerful influence with the Sultan to obtain the enjoyment of full religious liberty throughout the Turkish Empire, and to prevent the infliction of capital punishment upon Mahometans who may embrace the Christian faith—a punishment which, the Address asserts, is still practised.

The deputation stated that similar Addresses were about to be forwarded to the Sultan himself, to the Emperor of the French, to the Emperor of Austria, to the King of Prussia, and to other European Potentates.

I informed the deputation that I would transmit the Address to your Lordship by the first opportunity; but with respect to that part of it which alleged the continuation of the punishment of death on apostates from the Mahometan religion, I said that I had lately seen a despatch from Her Majesty's Ambassador at Constantinople, in which his Excellency stated that no execution of the kind had been brought to his knowledge since the Sultan's promise had been obtained not to enforce the law in that respect.

I was told, in reply, of two—one at Aleppo, the other at Adrianople. In regard to the one at Aleppo no proof was offered; but with respect to that at Adrianople, Mr. Schauffler, one of the deputation, and a very respectable missionary, established for many years at Constantinople, whom I knew well at the time I was in Turkey, assured me that he had seen a letter from the Dutch Consul in that town to the Dutch Minister at Constantinople, in which the whole particulars were given. I could not learn the date of the alleged transaction.

I think it right to mention this circumstance to your Lordship, though it appears to me impossible, as I mentioned to the deputation, that any such executions could have taken place in towns in which Agents of Her Majesty's Government were residing, without their being brought to the knowledge of Her Majesty's Ambassador.

I should add that Sir Culling Eardley observed that he was aware that it was not in any way necessary to stimulate the activity of Her Majesty's Government upon either of the matters to which the Address referred, but it had been considered, he said, respectful to memorialise the Queen at the same time that the Society addressed itself to other Sovereigns.

I have, &c.
(Signed) COWLEY.

Inclosure in No. 113.

Address.

A sa très gracieuse Majesté Victoria, Reine du Royaume Uni de la Grande Bretagne et de l'Irlande.

LES humbles signataires de la présente addresse, appartenant à plusieurs nations et à presque toutes les dénominations Protestantes de l'Europe et de l'Amérique, réunis en conférence à Paris, s'unissent pour demander respectueusement à votre Majesté qu'elle veuille bien, de concert avec Sa Majesté l'Empereur des Français, et avec d'autres Puissances Chrétiennes, agir auprès du Gouvernement de la Turquie, pour que ce Gouvernement établisse, dans les

États de son ressort, la liberté religieuse en faveur de tous les sujets de ce vaste Empire, sans distinction.

Les cruelles persécutions qu'ont eu à subir, de la part de leurs anciens co-religionnaires, les membres de l'Église Catholique-Romaine qui se sont séparés de l'Église Arménienne ou de l'Église Grecque dans l'Empire Ottoman, sont encore dans la mémoire de tous. L'intervention des Pouvoirs Catholiques-Romains de l'Europe a obtenu en faveur des victimes de l'intolérance, cette liberté de conscience et de culte à laquelle ont droit tous les hommes. Mais il y a d'autres sujets du Sultan, des Chrétiens Protestants, qui sont persécutés par les conducteurs ou les membres des communions que nous venons de mentionner, pour s'en être séparés,—persécutions qui ont lieu avec l'assentiment et la coopération des autorités Turques.

Un autre sujet d'une importance encore plus sérieuse, qui choque les sentiments les plus sacrés de toutes les nations Chrétiennes, est la loi barbare qui condamne à mort les Mahométans qui renoncent à l'Islamisme pour embrasser le Christianisme; loi qui, comme le prouve un cas récent et attesté par des témoignages qu'on ne peut récuser, est encore observée avec rigueur.

Les signataires supplient humblement votre Majesté d'user de sa puissante influence auprès de Sa Hautesse le Sultan, pour obtenir de ce monarque l'assurance formelle que dorénavant le principe de la liberté religieuse, qu'il a proclamé, sera maintenu avec énergie dans toute l'étendue de son Empire; qu'aucun changement de foi ou de profession religieuse ne pourra exposer un sujet de Sa Hautesse à la persécution, à l'oppression, ou à un mauvais traitement quelconque; et en particulier qu'aucun Mahométan, soit de naissance, soit de profession, qui embrasserait le Christianisme, ne soit mis à mort ou molesté en aucune manière à cause de son changement de croyance.

Les Soussignés, reconnaissant que la Porte a de nombreuses difficultés à surmonter, dues aux préjugés que les différentes classes de ses sujets opposent à l'accomplissement des promesses de liberté religieuse qu'elle a accordées si généreusement aux Protestants, aussi bien qu'à ses autres sujets Rayahs, supplient instamment votre Majesté d'ordonner que tous les moyens possibles soient employés pour aider le Gouvernement Turc à effectuer ses bienveillantes intentions, et pour empêcher que des personnes influentes dans l'Etat ne persécutent leurs concitoyens des classes inférieures, de sorte que, dans tous les États de Sa Hautesse, et nommément dans les provinces éloignées de la capitale, tous les employés du Gouvernement soient tenus, sous leur responsabilité personnelle, de remplir à cet égard leur devoir avec une exactitude rigoureuse.

Afin d'atteindre ce but si désirable, les signataires croient qu'il est essentiel, et ils demandent humblement, que les Consuls et Agents Consulaires en Turquie aient ordre d'avoir constamment les yeux sur les autorités locales, et de rapporter à leurs Ambassadeurs respectifs, sur le champ et avec détails, toute infraction aux principes de la liberté religieuse qui viendrait à leur connaissance dans l'administration de la justice ou autrement.

Les signataires ont l'espoir qu'au moyen de l'influence légitime que possède votre Majesté auprès de son auguste allié, et d'accord avec les autres Puissances représentées auprès de la Porte, les peuples Chrétiens verront bientôt l'abolition complète de ces lois et coûtumes oppressives et cruelles qui privent de la liberté de conscience tant de sujets de la Porte, Musulmans aussi bien que Chrétiens.

Madame, avec le plus profond respect nous sommes de votre Majesté les très humbles et très obéissants serviteurs.

Paris, le 5 Septembre, 1855.

Pour la Conférence,

(Signé) CULLING EARDLEY EARDLEY, Baronet.
J. P. MEILLE, *Pasteur à Turin.*
ADOLPHE MONOD, *Pasteur de l'Église Réformée de Paris.*
CARL BERGMAN, *M. et Ph. Dr., Pasteur Suedois.*
DR. F. W. KRUMMACHER, *Prédicateur de la Cour à Potsdam.*
LE COMTE DE ST. GEORGE, *Ancien Officier à l'Etat-Major de l'Armée Hollandaise.*
R. BAIRD, *of the United States.*

No. 114.

Mr. Young to the Earl of Clarendon.—(Received September 15.)

Turkish Missions Aid Society,
7, Adam-street, Adelphi, September 15, 1855.

My Lord,

I AM directed by the Committee of the Turkish Missions Aid Society to acknowledge the receipt of your Lordship's communication of the 4th instant, together with an extract of a despatch from Her Majesty's Ambassador at Constantinople, on the subject of the religious executions at Aleppo and Adrianople, which are now stated, according to the information given to Lord Stratford, to have been for blasphemy, and not for apostacy.

I am directed by the Committee to state to your Lordship, in reply, that, since the dispatch of their letter of the 7th ultimo, they have received additional information in regard to the more recent and notorious case at Adrianople; from which it appears, on the authority of M. Zenop, one of the native assistants to the American missionaries, a trustworthy witness, who was at Adrianople at the time of the execution: "That it was known to everybody, and in everybody's mouth, and that all said that it was for a renunciation of Mahomet, and not a syllable was lisped of his (*i. e.* the sufferer) having been guilty of any other crime; and that, after the event, he saw and conversed with some of the companions of the victim, who said that he was beheaded for rejecting Mahomet."

The most decisive evidence is, however, furnished in a letter to Sir Culling Eardley, one of the Vice-Presidents of this society, from D. D., a gentleman well known at Constantinople, whose name the Committee are not at liberty to mention; but if your Lordship will request Lord Stratford de Redcliffe to communicate with Count Zuylen de Nyevelt, the Minister of the King of Holland at the Porte, he will be enabled to give the name of his informant, and to verify the statement. It is to the following effect: "There is no doubt whatever that the Turk executed at Adrianople was afterwards exposed, when dead, with the head between the legs—a recognition of the fact that he became a Giaour, and that he was, therefore, not merely a blasphemer, but a recognised apostate."

The Committee, therefore, have a very strong conviction that the execution was on account of apostacy; and that the charge of blasphemy, to quote the words of Lord Stratford de Redcliffe in his recent despatch to your Lordship, "may be a mere pretext to mask the application of the old, unrepealed law."

I am further directed by the Committee most respectfully to submit to your Lordship whether the present may not be a favourable juncture for the Great Powers represented at the Porte, to urge on His Highness the Sultan that, inasmuch as the pledge of March 21, 1844, appears to admit of different interpretations, and as doubts exist respecting its application to the case of Mahometans by birth, His Highness may be pleased to make it so comprehensive as to include the exemption from the punishment of death on account of religious offences, of all classes of His Highness' subjects.

I have, &c.

By order of the Committee,

(Signed) CUTHBERT G. YOUNG,
Secretary.

No. 115.

Mr. Hammond to Mr. Young.

Sir,

Foreign Office, September 17, 1855.

I AM directed by the Earl of Clarendon to acknowledge the receipt of your letter of the 15th instant, and to request that you will convey to the Committee of the Turkish Missions Aid Society Lord Clarendon's thanks for their further communication as to the alleged cases of religious executions in Turkey.

A copy of your letter will be transmitted to Viscount Stratford de Redcliffe, who has been instructed to make full inquiry and to report respecting the execution at Adrianople, and to demand an explanation of the Porte as to the interpretation put upon the law in such cases.

I am, &c.
(Signed) E. HAMMOND.

No. 116.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 723.)

My Lord, *Foreign Office, September* 17, 1855.

THE memorial to Her Majesty* of which I inclose a copy for your Excellency's information, and which is referred to in Lord Cowley's despatch No. 1,187, of which a copy was transmitted to you in my despatch No. 709 of the 8th instant, relates to a subject to which public opinion is now anxiously directed; and it will be necessary to come to an understanding with the Porte respecting the extent to which the law inflicting capital punishment on apostates from Islamism is really repealed.

The intervention of Christian Powers has already secured for those converts from the Armenian and Greek Churches who embrace the Roman Catholic religion within the Turkish dominions, immunity from the persecutions to which such persons were formerly exposed; but some cases to which public attention has of late been directed seem to show that seceders from those Churches in Turkey who become Protestants do not enjoy a like immunity, and this inequality ought immediately to be rectified. But it is not to this particular grievance, however much it may require to be redressed, that Her Majesty's Government confine their representations. There is an evil still more urgently demanding attention which you are instructed to bring under the serious notice of the Porte. The Turkish Government assured your Excellency some years ago, that the Turkish law which inflicted the severest punishment upon Mussulmans who might become Christians had been repealed. Great doubts are entertained as to the correctness of that assurance; and instances are alleged to have happened since the date of those assurances, the one at Aleppo, the other at Adrianople, in which seceders from Islamism to Christianity were punished by death. Her Majesty's Government are aware that it may be said by the Turkish Government that in these cases the victims suffered death not for change of religion, but for blasphemy; but such an excuse would be mere evasion, because a departure from Mahometanism and the profession of Christianity must be accompanied by circumstances which a Turk would easily represent as constituting blasphemy.

This subject is one which must be pressed on the most serious and immediate attention of the Porte. The Turkish Government cannot expect that the great Christian Powers of Europe, who are making gigantic efforts and submitting to enormous sacrifices to save the Turkish Empire from ruin and destruction, can permit the continuance of a law in Turkey which is not only a standing insult to them, but a source of cruel persecution towards their co-religionists, which they never can consent to perpetuate by the successes of their fleets and armies.

They are entitled to demand, and Her Majesty's Government do distinctly demand, that no punishment whatever shall attach to the Mahometan who becomes Christian, whether originally a Mahometan or originally a Christian, any more than any punishment attaches to a Christian who embraces Mahometanism. In all such cases the movements of human conscience must be left free, and the temporal arm must not interfere to coerce the spiritual decision.

If the Turkish Government should plead as a difficulty preventing compliance with this just demand that to yield to it would require a violation of the law of the Koran, the ready answer would be that the Turkish Government can mould the law of the Koran as it pleases, when it suits its convenience to do so; and your Excellency might allege as an instance of this, that although Her Majesty's Government do not for a moment place the act of borrowing money

* Inclosure in No. 115.

on interest and the punishment of men for changing their religion upon a footing of similarity, yet nevertheless the borrowing of money on interest is as much and as directly forbidden by the Koran, as a change from Islamism to another faith. But the Turkish Government, when pressed by the exigencies of the service, and obliged to raise a loan for carrying on the war, has found means to overcome the obstacle erected by the prohibition in the Koran; and they could doubtless find in the precepts of the Koran itself good and sufficient grounds on which to rest an abolition of the barbarous law which inflicts punishment for changes of religion.

You will inquire into and make a detailed report respecting the cases said to have occurred at Aleppo and Adrianople.

I am, &c.
(Signed) CLARENDON.

No. 117.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 724.)

My Lord, *Foreign Office, September* 17, 1855.

WITH reference to my despatch No. 723 of this day's date, I inclose for your Excellency's information a copy of a further letter from the Turkish Missions Aid Society,* respecting the alleged cases of religious executions in Turkey.

I also inclose a copy of the reply which I have caused to be addressed to the Society.†

I am, &c.
(Signed) CLARENDON.

No. 118.

The Earl of Clarendon to Lord Cowley.

(No. 1,033.)

My Lord, *Foreign Office, September* 17, 1855.

I HAVE to state to your Excellency that in consequence of the representations contained in the Memorial inclosed in your despatch No. 1,187 of the 7th instant, and of similar representations which have reached Her Majesty's Government from other quarters, I have instructed Viscount Stratford de Redcliffe to call the serious attention of the Porte to the persecution to which Mahometans in Turkey who may renounce Islamism and embrace Christianity are still exposed, in violation, if not of the strict letter, at all events of the spirit of the firman granted by the Sultan in the year 1844, at the instance of Her Majesty's Ambassador, declaring that the punishment of death should no longer be inflicted on seceders from Islamism.

Her Majesty's Government doubt not that the Government of the Emperor will share with them in the conviction that if on general principles the abrogation of such an odious practice as that of putting persons to death for changing their religion might justly be urged at any time on the Porte, the Christian Powers by whose assistance alone the Porte has been enabled to avert the destruction with which it was menaced, have at present a peculiar right to press the question on the serious attention of the Turkish Government; and your Excellency will therefore suggest to Count Walewski to instruct M. de Thouvenel to join his efforts to those of Her Majesty's Ambassador to induce the Porte formally to declare that henceforth no punishment shall be inflicted on persons who may renounce the Mahometan religion.

I am, &c.
(Signed) CLARENDON.

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* No. 114. † No. 115.

No. 119.

Lord Cowley to the Earl of Clarendon.—(Received September 22.)

(No. 1,257.)

My Lord, *Paris, September 21, 1855.*

I HAVE read to Count Walewski your Lordship's despatch No. 1,033 of the 17th instant, asking him to join Her Majesty's Government in further representations to the Porte to induce the Sultan to declare that henceforth no punishment shall be inflicted on persons who may renounce the Mahometan religion. His Excellency will meet your Lordship's wishes with pleasure.

I have, &c.
(Signed) COWLEY.

No. 120.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received October 16.)

(No. 775.)

My Lord, *Therapia, October 4, 1855.*

I HAVE communicated with the French Ambassador on the subject of your Lordship's instructions respecting the infliction of punishment on persons changing their religion in this country. His Excellency said that, although he had not yet received any special instruction from his Government on that subject, he should have no difficulty in cooperating with me under his general instructions for an object of so much interest and utility. Your Lordship needs not to be assured that it will afford me the highest satisfaction to carry out Her Majesty's pleasure in that respect.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 121.

Mr. Bowyer, M.P., to the Earl of Clarendon.—(Received October 19.)

My Lord, *The Temple, October 18, 1855.*

I SHALL feel exceedingly obliged if your Lordship will furnish me with a copy of a document emanating from the Turkish Government, and granting to the Roman Catholic subjects of the Porte, civil rights and privileges.

I have been unable to ascertain the date of the document in question, which has not, I believe, been laid before Parliament.

I avail myself of this opportunity to express to your Lordship my gratitude for your charity and kindness to Mr. Fitzgerald, whose case I recommended to the Foreign Office.

I have, &c.
(Signed) GEORGE BOWYER.

No. 122.

Mr. Hammond to Mr. Bowyer, M.P.

Sir, *Foreign Office, October 22, 1855.*

I AM directed by the Earl of Clarendon to acknowledge the receipt of your letter of the 18th instant, requesting to be furnished with a copy of a document emanating from the Turkish Government, and granting civil rights and privileges to the Catholic subjects of the Porte, and I am to inform you in reply that search has been made and that no such document appears to have been received at this

office; but I am to add that Lord Clarendon will instruct Her Majesty's Ambassador at Constantinople to send home a translation of any such paper, which shall be communicated to you on its arrival.

I am, &c.
(Signed) E. HAMMOND.

No. 123.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received October 22.)

(No. 813.)

My Lord, *Therapia, October 11, 1855.*

SINCE I last had the honour of addressing your Lordship I have prepared the draft of a note for presentation to Fuad Pasha, with the view of carrying into effect your Lordship's instructions on the subject of religious persecutions in Turkey, and particularly of punishment inflicted, in pursuance of the law, on apostates from Islamism.

Yesterday I called upon the French Ambassador by appointment, and resumed, amongst other matters, the short conversation which I had previously had with his Excellency on that subject. On the former occasion he told me that he had not yet received any special instruction, but that he thought himself at liberty to enter upon the question under his general instructions. At our interview yesterday he repeated that he was still without instructions authorising him to act with me for the special object prescribed by your Lordship; and when I showed him Lord Cowley's despatch reporting Count Walewski's assent to your Lordship's proposition, and his promise that corresponding instructions should be sent to the Ambassador forthwith, he persisted in declining to take any part in the affair, and expressed, on the contrary, opinions directly and strongly adverse to the demand which I am enjoined to press upon the Porte's acceptance. Having failed to produce any change of purpose on his part by reading such passages from your Lordship's despatch to me as best displayed the strength of argument and force of resolution which characterize that important instruction, I dropped the discussion without declaring any intention as to the course I should pursue, or communicating the draft, which I had in my pocket, of the official note prepared for Fuad Pasha.

Another mail will, perhaps, bring the corrective of this defect in my colleague's position; but, judging from the decided manner in which M. Thouvenel expressed his personal objections, I feel how important it is that the instructions from Paris should leave no room for any essential deviation on his part from the course of proceeding, or at least from the line of argument and requisition, which I am commanded to pursue.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 124.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 862.)

My Lord, *Foreign Office, October 24, 1855.*

I TRANSMIT, for your information, a copy of a letter addressed to me by Mr. Bowyer, Member of Parliament for Dundalk,* requesting to be furnished with a copy of any firman of the Porte granting civil rights and privileges to its Roman Catholic subjects.

No such document appears to have been transmitted home by your Excellency, although mention is made in the Porte's memorandum to your Excellency

* No. 121.

dated June 12, 1853, of an Imperial order of this kind addressed to the Catholic Patriarch.

But I have now to request you to send me home a translation of any firman of this nature which may have been issued by the Sublime Porte.

I am, &c.
(Signed) CLARENDON.

No. 125.

The Earl of Clarendon to Lord Cowley.

(No. 1,238.)

My Lord, *Foreign Office, October 24, 1855.*

I COMMUNICATED to Her Majesty's Ambassador at the Porte a copy of your Excellency's despatch No. 1,257 of the 21st ultimo, stating that Count Walewski would join Her Majesty's Government in making representations to the Government of the Porte on the subject of religious persecutions in Turkey; and I now inclose to your Excellency, for communication to the French Government, a copy of a despatch* which I have received from Lord Stratford de Redcliffe, reporting a conversation which his Excellency had with M. de Thouvenel on this subject.

I am, &c.
(Signed) CLARENDON.

No. 126.

Lord Cowley to the Earl of Clarendon.—(Received October 25.)

(No. 1,398.)

My Lord, *Paris, October 24, 1855.*

I TOOK a copy, on its passage through Paris, of Viscount Stratford de Redcliffe's despatch No. 813 of the 11th instant to your Lordship, in which his Excellency relates the conversation which he had had with M. de Thouvenel on the subject of religious persecution in Turkey, and that Ambassador's refusal to join him in addressing the Porte to prevent the infliction of punishment on future apostates from Islamism.

As M. de Thouvenel assured Lord Stratford that he had received no instructions to act in this matter, I reminded Count Walewski of what had taken place on this subject between his Excellency and myself, and asked him how it happened that the promised instructions had not been sent. His Excellency replied, that he was afraid he must admit that he had forgotten to transmit them. Upon my urging him to forward them at once, he said that he had heard from M. de Thouvenel on the subject, and that he thought there were cogent reasons for not pressing the question upon the Porte at the present moment. When he had expressed to me some weeks ago an agreement in your Lordship's views, he had understood the question to be limited to the abolition of the punishment of death in cases of apostacy, but he now found that it had assumed a much wider range, and that the Porte was to be asked to make a formal declaration that apostates should be visited with no punishment whatever. He did not think that, supposing it possible to obtain such a declaration, it would be prudent to risk at the present moment the outcry which would be raised against the Sultan for giving it, by the more fanatic portion of the Turkish population. It would, perhaps, be better to urge it when the question of religious toleration came to be discussed in the consideration of the fourth point.

If Count Walewski made any mistake as to the scope of the instructions which your Lordship desired should be addressed to the French Ambassador at Constantinople, it is his own fault, for he had read your Lordship's despatch No. 1,033 of the 17th ultimo, stating the views of Her Majesty's Government on the subject.

Upon the general question I observed to him, that Her Majesty's Government considered that there could not be a more fitting moment to bring the matter

* No. 123.

before the Porte than the present; that I presumed he was of the same opinion as Her Majesty's Government that no punishment should be inflicted on Mahometans who embraced Christianity; and that I could not conceive why M. de Thouvenel should not be instructed to support any representations which Lord Stratford might make upon the subject.

Count Walewski rejoined that he assented, of course, to the general principle, but that he must leave to M. de Thouvenel to decide the mode and moment in which it should be pressed upon the Porte. He again adverted to the discussion of the fourth point, as furnishing, in his opinion, the best opportunity.

I have, &c.
(Signed) COWLEY.

No. 127.

Lord Cowley to the Earl of Clarendon.—(Received October 29.)

(No. 1,415.)

My Lord, *Paris, October 28, 1855.*

COUNT WALEWSKI informs me that instructions respecting the abolition of punishment in cases of apostacy, in the modified sense mentioned in my despatch No. 1,399 of the 24th instant, were sent on the 23rd instant to M. de Thouvenel.

I have, &c.
(Signed) COWLEY.

No. 128.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received October 29.)

(No. 832.)

My Lord, *Therapia, October 16, 1855.*

THE French Ambassador continuing to declare that no instructions similar to mine on the subject of punishment for apostacy had hitherto reached him, notwithstanding the assurances given in that respect to Lord Cowley by Count Walewski, and communicated to me by your Lordship, I have not felt myself at liberty to bring the question forward in as formal and decided a shape as I might otherwise have done with a view to producing the necessary effect; but neither could I reconcile it with my sense of duty to keep your Lordship's representations in a state of abeyance until the result of a reference to London could be known at this distance.

Instead, therefore, of presenting an official note or demanding a conference, I called without notice on Fuad Pasha, and subsequently on the Grand Vizier, for the purpose of making inquiry as to the present state of the Turkish law concerning apostacy, and of making known to each of those Ministers the sentiments and expectations of Her Majesty's Government.

Having these objects in view, and guided by your Lordship's instructions, I entered into conversation with the Ottoman Secretary of State, who received my remarks and suggestions with much courtesy of manner and liberality of expression. He assured me that he had not heard of the executions at Aleppo and Adrianople; that the intentions of his Government were opposed to such acts of mistaken severity; and that far from yielding to a spirit of religious persecution or even of religious proselytism, he, and those who thought with him, did all in their power to dissuade Mahometan converts from carrying out their purpose, and to save apostates, whether originally Mussulmans or not, from punishment. He made no distinction between the two cases. He would not admit that Protestants were viewed with less favour than other religious classes in Turkey; but asserted, on the contrary, that the principle of Protestantism was one which the Porte found it her interest to encourage. If the Protestants really had reason to complain, their vexations were not attributable to the Turks so much as to their fellow-Christians of the Church they left. The

Porte's system was essentially tolerant: the abolition of the haratch and the admission of Christian evidence had removed the principal grievances; those which remained were the effects of an imperfect administration, operating quite as much on the Mussulman as on the Christian. The Government was anxious to improve its administrative system; but so great a work could only be brought about gradually by the introduction of successive reforms, leading to a total change. The only punishment to which offenders were liable on the score of religion was that inflicted on persons guilty of blasphemy, by which was meant the offence of publicly dispraging the Prophet of Mecca, or either of his inspired precursors, Moses and Our Lord.

Such was, in substance, the language of Fuad Pasha, who, in the course of discussion, fully acknowledged the claims of Great Britain and its Christian allies to the gratitude of the Porte; and also the necessity in which the latter was placed, of putting itself in harmony with the Powers of Christendom. He ended by remarking, in proof his Government's sincerity, that while the Porte was urged only to treat its Christian subjects with equity, measures were in progress for investing them with a share of administrative power.

The Grand Vizier, whom I visited at a later hour, held much the same language as his colleague. Some shades of difference were, however, observable, arising perhaps from difference of position, or, it may be, from difference of character and opinion in the individuals. There was the same declaration as to religious tolerance, administrative reform, and the necessity of European connexion; the same acknowledgment of benefits derived from the alliance, and the same assertion that blasphemy alone, of religious offences, was now, in practice, liable to capital punishment. But there was by no means the same clear admission of the extent which I felt myself at liberty to give to the Sultan's promise and to the Porte's engagements of March 1844. The Vizier professed ignorance of the religious executions alleged to have taken place at Aleppo and Adrianople; he said that the penal laws were still unaltered, but that, in practice, the Government took care to prevent their application in cases of apostacy on the part of Christians. He was not disposed to favour conversions to Islamism, but, on the contrary, he had ever done his best, as occasions offered, to discourage individuals who professed a change of creed. He intimated, nevertheless, that the law was stubborn, if not unalterable; that the Christians among themselves were more intolerant and acrimonious than were the Turks towards them; that if liberty of conscience were to be generally established, there were countries in Christendom, such, for instance, as Tuscany, where improvement was more to be required than in Turkey; and that, considering the ignorance and fanaticism which still prevailed in parts of this Empire, it was more prudent, and perhaps in the end it would prove more effectual, to let the law become obsolete, as sometimes occurred even in England, than to shock the national prejudices by repealing it at once.

In reply to both Ministers I employed the arguments which obviously occurred; and I read such passages of your Lordship's instruction as were best calculated to place our demand in its proper light, and to show with what conviction and serious, though friendly, determination Her Majesty's Government are prepared to urge its acceptance by the Porte. They would not admit that in making a loan they had departed from the law of the Koran, which, according to them, forbids only to take, but not to give, interest. The distinction, whether correct or otherwise, is of little consequence, as the Porte, in abolishing haratch, tore out a leaf, as Fuad expressed it, from the sacred volume. They know well, as I have often told them, that the regeneration of this Empire is, humanly speaking, impossible while the principles and forms of legislation applied to administrative and judicial matters are invested with the inflexibility of divine truths. It has been found necessary to ascribe a suspending or dispensing power to the Head of the State, and in the exercise of that prerogative lies a principle of vitality capable of imparting fresh vigour, under new forms, to the most decayed institutions. Soliman the Magnificent departed as much from the established maxims of the Koran, when he made his first durable Treaty with France, as Sultan Abdul-Medjid would do in setting his seal on the perpetual abolition of penal enactments against apostacy. That great and glorious Monarch perceived the necessities of his Empire in their very germ, and with the foresight of genius laid the first stone of that broad causeway over which the Western nations were in due season to advance to the succour of his

descendants, not only with the pomp and powers of war, but yet more effectually with the arts of peace and the miracles of science.

When Aali Pasha made the invidious remark that much remained to be done in Christian countries for the emancipation of the human conscience, I reminded him of the total want of analogy which existed between the relations of those countries towards each other and their common relation towards the Ottoman Empire, especially under the present circumstances of undeniable weakness on the one side, and of sacrifices not to be exaggerated on the other. I claimed, moreover, for England, however it might be with other States, the right of pleading her own example in support of the representations which I was instructed to make, not only as to freedom of conscience in spiritual matters, but as to the removal of civil disabilities on grounds of religious difference, and the benefits derived from a comprehensive system of government. I undertook to obtain more positive information with respect to the executions before alluded to, and I drew attention to the harsh treatment, independent of penal infliction, experienced in many instances by those who were charged with religious offences in some provincial town or district, particularly by Protestants, who were not sufficiently protected by the Turkish authorities.

Redress will, I trust, be obtained in the latter respect. The former complaint was met with an excuse, which it is dangerous to accept. The confinement of accused individuals, their removal to a distance for trial, and their temporary exile, were treated as means employed of necessity by the Government to evade the violence, or to deceive the bigotry of an exasperated populace.

Upon the whole, my proposals were received with fewer appearances of irritation and repugnance than I had ventured to expect. I was careful not to excite those feelings by any premature insistance or attempt to carry my points by surprise. I recommended the demands of Her Majesty's Government to the serious and immediate consideration of the Porte, and I agreed, at the Pasha's request, to send in a note, *pro memoria*, explanatory of their extent and the grounds on which they rested. Objections and difficulties are to be expected in a later stage; but I am willing to believe that firmness and perseverance will ultimately prevail, if not to obtain the formal repeal of established laws, to remove all uncertainty from the intentions of the Porte, and to obtain the practical cessation of punishment and minor kinds of persecution in the case of every seceder from a religious creed. It is most desirable that Christian and other spiritual dignitaries exercising authority over the Rayahs should be comprised in the intended renunciation.

I presume that the interruption of public worship, or any grave and scandalous offence against the Deity, involving a breach of the public peace, would, in the opinion of Her Majesty's Government, be justly abandoned, on due conviction, to the vigour of the law when brought within reasonable and well-defined limits.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 129.

Lord Stratford de Redcliffe to the Earl of Clarendon—(*Received October* 29.)

(No. 836.)

My Lord, *Therapia, October* 18, 1855.

I APPRIZED the Grand Vizier and Fuad Pasha, when I saw them the day before yesterday, that Count Walewski had declared the concurrence of his Government with our views in the matter of religious persecution, and that the French Ambassador, though I was by no means authorized to speak on his behalf, would, no doubt, express himself in a similar sense, as soon as he received his instructions.

I have since informed M. Thouvenel of my interview with the Turkish

Ministers, and on his inquiring how my communication had been received by them, I said that it had been taken much better than I expected.

His Excellency is still without instructions on the subject.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

No. 130.

The Earl of Clarendon to Lord Cowley.

(No. 1,254.)

My Lord, *Foreign Office, October* 29, 1855.

I HAVE received your Excellency's despatch No. 1,398 of the 24th instant, reporting a conversation which you had had with Count Walewski on learning that instructions to M. de Thouvenel to press the Porte to prevent the infliction of the punishment of death on future apostates from Islamism had been omitted to be sent to him, and giving Count Walewski's reasons for this omission. And I have to state to your Excellency that I have learnt the decision of Count Walewski with much regret, as there can be no doubt that the present moment, when England and France are rendering such great services to the Sultan, and imposing upon themselves such great sacrifices for his cause, is the fitting one for demanding the abolition of a law which is an outrage to humanity and to the Christian religion.

Her Majesty's Government are now placed in a position of some embarrassment, for relying upon the assurance that Count Walewski would send to M. de Thouvenel instructions similar to those which were addressed to Lord Stratford de Redcliffe, Her Majesty's Ambassador will have already acted upon his instructions, and have advised the Porte to abolish the existing law and practice, and he must either withdraw his application, and thereby give the sanction of Her Majesty's Government to the continuance of a practice which is revolting to the feelings of the people of England, or he must find himself, by no fault of his own, in direct antagonism with the French Ambassador, whose advice being in consonance with the fanaticism of the Porte, will naturally be preferred by the Turkish Minister to that of his colleague.

I am, &c.

(Signed) CLARENDON.

No. 131.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 893.)

My Lord, *Foreign Office, October* 30, 1855.

I HAVE received your Excellency's despatch No. 832 of the 16th instant, in which you report your interviews with Aali and Fuad Pasha's on the subject of religious executions in the Turkish dominions; and I have to state to you that Her Majesty's Government entirely approve your proceedings and language on these occasions.

The subjects should not be permitted to drop, and should, in a friendly spirit, be pressed on the attention of the Porte, as often as your Excellency thinks it expedient, as a question which involves the true interests of the Porte, and one which the Christian Powers have a just right to expect should now be finally set at rest.

I am, &c.

(Signed) CLARENDON.

No. 132.

Lord Cowley to the Earl of Clarendon.—(Received November 1.)

(No. 1,427.)

My Lord, *Paris, October* 31, 1855.

WITH reference to your Lordship's despatch No. 1,254 of the 29th instant, I have the honour to state that Count Walewski has read to me the instructions which I informed your Lordship in my despatch No. 1,415 he had sent to M. de Thouvenel in regard to the abolition of punishment in Turkey, in cases of apostacy. These instructions occur incidentally in a despatch enjoining M. de Thouvenel to endeavour, with his English and Austrian colleagues, to come to some arrangement with the Porte for the settlement of what are now called, in diplomatic language, the first and fourth points. Count Walewski states that, having learnt from me that Her Majesty's Government were desirous that the French Ambassador at Constantinople should aid Her Majesty's Ambassador in the representations the latter had been desired to make to the Porte in this matter, M. de Thouvenel was to do so in the measure he might think proper; but Count Walewski records the opinion that the best moment for mooting the question will be during the discussion of the fourth point.

I have, &c.

(Signed) COWLEY.

No. 133.

The Earl of Clarendon to Lord Cowley.

(No. 1,267.)

My Lord, *Foreign Office, November* 2, 1855.

HER Majesty's Government learn with satisfaction, from your Excellency's despatch No. 1,427 of the 31st ultimo, that instructions have been sent by Count Walewski to the French Ambassador at the Porte on the subject of religious executions in Turkey.

It appears to Her Majesty's Government that there are facilities now for settling doubtful and difficult questions beyond what could be expected when negotiations for peace are recommenced, and that by advancing or finally arranging such questions, the future labours of negotiation will be rendered more easy.

I am, &c.

(Signed) CLARENDON.

No. 134.

Lord Cowley to the Earl of Clarendon.—(Received November 6.)

(No. 1,442.)

My Lord, *Paris, November* 5, 1855.

REFERRING to your Lordship's despatch No. 1,267 of the 2nd instant, I have the honour to state that I do not apprehend that there is any material difference of opinion between Her Majesty's Government and that of the Emperor, respecting the necessity of obtaining from the Porte, before the recommencement of negotiations for peace, the settlement of all doubtful and difficult questions relating both to the treatment of the Christian subjects of the Porte, and to religious matters in general.

Count Walewski has written more than once lately to M. de Thouvenel in the most pressing terms to urge the immediate consideration by the Porte, and by the two Embassies, of the best means of attaining the objects contemplated by the first and fourth points, to the principles of which the Porte has assented. His Excellency states that the Austrian Government is anxious to join the Western Powers in this work of humanity, and he thinks that the best means of

obtaining the objects which all have in view will be by laying down general rules for the future protection of the Sultan's subjects of all denominations, rather than by attempting to obtain the open repeal of an odious law, which no Turkish Government now dare to enforce.

I have, &c.
(Signed) COWLEY.

No. 135.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received November* 12.)

(No. 889.)

My Lord, *Therapia, October* 31, 1855.

INCLOSED herewith, in translation, is copy of a circular addressed by the Porte to its subordinate authorities, and communicated to Her Majesty's Embassy.

It relates to the use of insulting terms in issuing permits for the burial of deceased Christians, as complained of by Mr. Holmes, justly reprobated by your Lordship, and remonstrated against by me.

Henceforward all burials are to take place without special permits. The abuse complained of is properly characterized and decisively corrected in the Porte's instruction.

I have written to all the Consuls apprising them of the Porte's circular, and requesting to be informed whether it has been received, made known, and acted upon.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 135.

Circular of the Porte to the Governors and Governors-General, dated September 1855.

(Translation.)

IT has been ascertained that, in some places, a permit of the Naïb or Mufti is required for the burial of deceased Christians; that in others these permits are forced (upon the people), and that they contain insulting and degrading expressions, not fit to be used towards any men whatever.

It is needless you should be told that it is a necessity amongst men that the dead should be buried, without exception, and there is no need of any permission for such a purpose. The law does not impose in any way the obligations of permits being issued for the burial of the dead, and the Governors do so with the sole object of getting money by it. The insertion of the expressions referred to is most unseemly, unwise, and contrary to holy law; and the officers of the law have no right to interfere in the matter of interring the dead. Such is the statement of the Elders of Islam; and as the holy law does not prescribe the issue of these permits, and as the continuance of such a practice, unbecoming towards the Christian subjects without any cause, will be a source of discontent, you will put a stop to this improper impost. No interference is to be allowed in the interment of any of the Sultan's subjects, or of any foreign subjects; and in future no insulting language of the nature is to be used with respect to His Majesty's faithful subjects, in any writing or statement. It has been prescribed and peremptorily enjoined in every quarter that the expressions "perished" or "destroyed" should not be used, and that the common word "dead" should be employed.

You will publish and duly impress these matters on the Officers of the Law, the Kaimakams, and others under your jurisdiction, and see that such things do not occur any more.

No. 136.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received November* 12.)

(No. 892.)

My Lord, *Therapia, October* 30, 1855.

I HAVE recently received, in copy, from Brigadier-General Storks, a report which, in copy also, is transmitted herewith for your Lordship's information. It relates to the condition in which the graves of the late Colonel Maule and of another British officer were lately found in the neighbourhood of Varna. The person who represents the circumstance is a corporal or serjeant, who was sent to point out the spot where the Honourable Colonel Maule's remains were interred last year. I have brought the facts, as stated by him, to the knowledge of the Turkish Ministers, and they have promised to give suitable instructions to the Governor of Varna.

On my part, I have written to Lieutenant-Colonel Neale, and a copy of my despatch is inclosed herewith.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure 1 in No. 136.

Lord Stratford de Redcliffe to Consul Neale.

Sir, *Therapia, October* 31, 1855.

INCLOSED herewith is a copy of a report communicated to me by Brigadier-General Storks. You will perceive that it mentions the state in which the grave of the late Honourable Colonel Maule and another British officer, buried last year not far from Varna, were found by the serjeant or corporal sent to find out the spot where the remains of those officers had been deposited.

The desecration so described is no less difficult to be accounted for than painful to contemplate. I have brought it to the notice of the Turkish Ministers, and they have promised to write to the Governor of Varna on the subject in becoming terms.

My object in writing to you is not only to draw your attention to what I am sure must shock your feelings as much as it does mine. I have also to request that you will communicate thereon with the local authorities, and obtain from them whatever may be found practicable to prevent any further violation of the respect due to those sacred remains which enlist every sentiment of decency, honour, patriotism, humanity and religion, for their protection from insult.

I am, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure 2 in No. 136.

Captain Macdonald to Brigadier-General Storks.

Sir, *Scutari, October* 30, 1855.

I HAVE the honour to inform you of the return to this station from Varna of Lance-Corporal Lynch, 41st Regiment, accompanying the body of the late Colonel the Honourable L. Maule, Acting Adjutant-General, which proceeds to England in the steam-transport "Emperor."

On questioning the soldier, he informs me that on his arrival at the place of interment at Yukeukhova, near Varna, he found that the grave had been opened previous to his arrival, the coffin taken out, broken open, and the body exposed. He was enabled to identify the body from the linen in which it was dressed bearing the name of the late Colonel.

The funeral of the deceased took place early in August 1854, while the army was in Bulgaria, and the interment of the body was superintended by me.

It was placed in a coffin, which was buried in a grave seven feet deep, which, when carefully filled with the earth, was covered with a large cairn of heavy stones, which, in the opinion of all in the neighbouring encampment, was sufficient to protect it from wild animals or any unpremeditated desecration.

I have, &c.
(Signed) T. W. MACDONALD.

P.S.—On further questioning Lance-Corporal Lynch, it appears that only one other grave was desecrated in a similar manner.

T. W. M.

No. 137.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 936.)
Foreign Office, November 14, 1855.

My Lord,

WITH reference to your Excellency's despatch No. 892 of the 30th ultimo, I have to state to you that Her Majesty's Government entirely approve of the steps taken by you respecting the desecration of Colonel Maule's and another British officer's tombs at Varna; and I have to instruct you to report any further information which you may obtain on this painful subject.

I am, &c.
(Signed) CLARENDON.

No. 138.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 938.)
Foreign Office, November 14, 1855.

My Lord,

HER Majesty's Government learn with satisfation, from your Excellency's despatch No. 889 of the 31st ultimo, the steps taken by the Porte to put an end to the abuses with respect to the burial of deceased Christians in Turkey, of which Her Majesty's Government had so much reason to complain.

I am, &c.
(Signed) CLARENDON.

No. 139.

The Earl of Clarendon to Lord Cowley.

(No. 1,315.)
Foreign Office, November 15, 1855.

My Lord,

HER Majesty's Government learn with great satisfaction from the contents of your Excellency's despatch No. 1,442 of the 5th instant, that the Government of the Emperor concur with them in opinion as to the necessity of obtaining from the Porte, before the recommencement of negotiations for peace, the settlement of all doubtful and difficult questions relating both to the treatment of the non-Mussulman subjects of the Porte, and to religious matters in general.

Your Excellency will again bring under the consideration of Count Walewski the instruction which, if the French Government had concurred in it, would in May last have been addressed to Lord Stratford de Redcliffe, and you will state that, in the opinion of Her Majesty's Government, it comprises the principal points upon which difficulties are likely to arise, and the settlement of which, without the intervention of Russia, appears to be of urgent importance.

Your Excellency will consult Count Walewski as to any amendments or additions which he might desire to introduce, and you will suggest that no time should be lost in instructing the two Embassies formally to bring the whole subject under the consideration of the Porte.

Her Majesty's Government would have wished to decline the cooperation of Austria in these matters, first, because that cooperation was probably offered with reference rather to the settlement of the first point than of the fourth; and, secondly, because it does not seem politic to allow Austria to enjoy the advantages of being a belligerent, without bearing any of the burthens of that condition. She has not placed herself in the same line with England and France, and does not take part in the war, and as she does not share in the sacrifices and exertions, she is not entitled to share in the fruits which those sacrifices and exertions may produce.

Her Majesty's Government will not press their own opinion upon this subject, as Count Colloredo has read to me a despatch from Count Buol, by which it appears that Count Walewski has expressed to Baron Hübner the readiness of the French Government to accept the Austrian offer of cooperation upon the fourth point, but the intervention of Austria with respect to the settlement of the first point is open to grave objections.

We have already had ample evidence that the arrangements desired by Austria are inconsistent with the welfare and good government of the Principalities; that in fact she aims at transferring to herself the power hitherto exercised by Russia over the Principalities, or at least of sharing that power with Russia; and England and France could not, with any regard to justice or humanity, be parties to an arrangement which would deprive the Principalities of all hope, by consigning them to a yoke more grinding and oppressive than that which they have hitherto undergone.

It would seem expedient, therefore, that in the first instance the two Embassies should communicate confidentially with the Turkish Minister upon this important subject, and invite the Porte to draw up a plan for the future administration of the Principalities, which scheme should be submitted for the consideration of the English and French Governments.

Your Excellency will further state to Count Walewski that Her Majesty's Government are convinced that no improvement in Wallachia is possible so long as Prince Stirbey continues to govern that country, and their desire is, that the Porte should be enjoined not to reappoint the Hospodar when his turn of office shall expire next spring, and moreover not to nominate his son in his place.

I am, &c.
(Signed) CLARENDON.

No. 140.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received November 27.)

(No. 924.)
Therapia, November 13, 1855.

My Lord,

THE French Ambassador informed me on the 8th instant that he had received an answer from Count Walewski, to his despatch about the Mussulman, Christian, and other renegades; that he was authorized to invite the Porte, by means of friendly representations, to display its tolerance, but that Count Walewski was of opinion that the principle involved therein should not be discussed before the settlement of the fourth point. M. Thouvenel added, that the Grand Vizier and Fuad Pasha had shown him documents, already communicated to me, which, in his opinion, were calculated to satisfy the expectations of Her Majesty's Government.

I have since applied to the two Pashas, through Mr. Pisani, for a specification of the documents which appear to have afforded such entire satisfaction to M. Thouvenel. They turn out to be a Vizirial letter to the Pasha of Candia, respecting certain families which had renounced the profession of Islamism in favour of Christianity; and another abolishing the practice of treating deceased

Christians with indignity in the interment of their remains. Translations of the two letters are inclosed herewith.

In reply to a declaration from me that I could not receive these documents, however valuable in themselves, as full and sufficient answers to my representations on the subject of punishing apostates, Fuad Pasha has sent me word that the papers in question had not been shown to M. Thouvenel as connected with my present demand on that head, but to prove that the Porte was endeavouring to accustom the Turks to a manifestation of better feelings towards the Christians.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 140.

Translation of a Letter to the Pasha of Candia, dated 11 Ramazan, 1275 (May 27, 1855).

I HAVE had the honour of receiving and reading a despatch from your Excellency, relative to a statement as to the treatment pursued towards certain people of the town of Papazinnà, belonging to the district of Prepeza (?) in the Sandjak of Candia, situate in the Island of Crete, with reference to their known conduct. Under the circumstances, and in consideration of their being religious people, it was quite right and in accordance with the spirit of the age to treat them mildly; but as it is probable that their continuing to reside in that spot may give rise to some future disputes, a corresponding treatment should be adopted towards them, and, if necessary, they should be sent with a suitable sum of money to some island not inhabited by Mussulmans—whichever they may choose,—after which their property and effects may be sold, and the proceeds sent after them. Such a line of conduct seems most advisable, and as it is most desirable that it should be carried out in such a manner that no ground of complaint may occur in any quarter, it is hoped, from your well-known sagacity, that you will execute this instruction in a proper manner.

No. 141.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 983.)

My Lord, *Foreign Office, November 28, 1855.*

I HAVE received your Excellency's despatch No. 924 of the 13th instant, in which you report the communications which have passed between your French colleague and the Turkish Government as to the state of Christians in Turkey.

Her Majesty's Government entirely concur with your Excellency, that the documents shown to M. de Thouvenel by the Grand Vizier and by Fuad Pasha cannot be received as a satisfactory answer to the application which you have been instructed to make for a measure of general reform in the position of Christians in Turkey.

I am, &c.
(Signed) CLARENDON.

No. 142.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received November 29.)

(No. 941.)

My Lord, *Therapia, November 19, 1855.*

I HAVE succeeded in discovering the firman, which your Lordship inquired for in a recent instruction, respecting the privileges of the Catholics in this country, and I have now the honour to forward herewith the Turkish copy of it,

which I have obtained from the Porte. Mr. Redhouse will be able to translate it, if necessary, to your Lordship's satisfaction. It relates to the Armenians who, separated from their national congregation, have joined the Papal Church, under a patriarch of their own.

The firman is one of three documents which M. Thouvenel conceives to be sufficient for the satisfaction of Her Majesty's Government in the matter of religious persecution, and particularly of capital punishment, inflicted on apostates from Islamism. The other two were sent to your Lordship with my despatches numbered respectively Nos. 889 and 924.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

P.S.—I observe, on referring to the text of my despatch No. 924 of the 13th instant, that only two documents were there mentioned as those to which M. de Thouvenel had referred. These documents were subsequently sent to me by Fuad Pasha when I applied for copies, and the third, or additional one, is that which is forwarded herewith in Turkish.

S. DE R.

Inclosure in No. 142.

Translation of a Turkish Document, purporting to be a Copy of a Firman confirmatory of the Privileges of Roman Catholics in Turkey.

(The Imperial gracious autograph of His Majesty the Sultan was placed above this firman, giving embellishment to its page, in the following terms:—"Let care be taken for the constant and continuous unalterable observance of the tenour of this my august firman, and let any infringement thereof be avoided and guarded against.")

TO the priest Nikoghoss (Nicholas), actually Roman Catholic Patriarch of Constantinople and its dependencies. May his dignity be enduring!

Since the Lord of truth, the Absolute Disposer of benefits, by reason of His most glorious divine goodness and of His eternal and unfading will, has conferred upon my august Imperial person the honour of rulership and dominion, putting me in possession of the glorious station of Emperor and Caliph; and since, thanks and praise be to God! He has delivered, as an especial divine trust, into my pontifical hands, which cleave unto justice, so many countries and territories, and such a variety of classes of subjects, and nations, and servants of His will; therefore, as is consonant with a due zeal for the duties of the caliphate and sovereignty, and is so absolutely required by the august principles of rulership and dominion, I have, ever since my auspicious and august Imperial succession to the throne, always exerted and deemed fit to put in force, with the assistance of the divine succour, and the aid of the heavenly grace, an active energy and a constant State supervision, in accordance with the requirements of my Imperial sincere and benevolent desire, as of my august heartfelt wish, so that every class of the subjects of my Empire should enjoy a perfect protection, and, above all things, that they should, without exception, possess a perfect tranquillity in their religious rites and spiritual affairs, as has been the case heretofore. And since it is the chief of my Imperial desires that the good effects and beneficial results of this circumstance should constantly be visible and manifest; as also that, in case of any neglect or inattention, certain abuses, which may have gradually arisen, should be entirely removed and extirpated, so as never again to recur; therefore, it is my Imperial desire and particular wish that the especial spiritual privileges granted by my august and glorious ancestors, and established and confirmed by my Imperial self, to the priests of the faithful subjects of my Empire who are of the Roman Catholic persuasion, their churches and monasteries situate in my Imperial well-guarded dominions, the lands and possessions attached thereto, as well as other places of devotion, and the rights and privileges peculiar to these kinds of places of worship and priests; in short, that those sorts of privileges and favours which are set forth and specified in the diplomas (berat) of the Patriarch and Bishops, enunciatory of their ancient rules, should be at all times protected from infringement.

And therefore, my peremptory Imperial command has been issued and given

in justice, to the effect that this my Imperial desire be once more reiterated and made public, so that no infringement of the same may in any wise occur, and that any persons acting in contrariety thereto may know that they will incur my Imperial displeasure. And furthermore, this matter having been made known to the necessary functionaries, in order that, should any kind of inattention relative thereto take place on their parts, they should be left without excuse; therefore, in the view of declaring and establishing that the complete and real execution of this matter is my august Imperial desire, the present my august rescript has been issued from my Imperial Chancery.

Thou, then, who art the said Patriarch, so soon as the matter becomes known to thee, conduct thyself and act always in conformity with the sense and tenour of this my sacred decree, avoiding and abstaining from any contravention of the same. And, in case of anything occurring at variance with this peremptory decision, use thou all diligence in immediately reporting and making known the same at my chief office of Government.

Such was the wording of the firman written with the date of the last decade of Shaban, in the year 1269 (beginning of June, 1853).

A correct translation,

(Signed) J. W. REDHOUSE.

London, December 1, 1855.

No. 143.

Consul Wood to the Earl of Clarendon.—(*Received December* 1.)

(No. 43.)

My Lord, *Damascus, November* 9, 1855.

I HAVE the honour to inclose herewith a copy of my despatch of to-day's date to Her Majesty's Ambassador, giving cover to the petition which the Patriarchs of the various Christian communities have addressed to his Excellency on the subject of some grievances from which they pray to be relieved.

I have, &c.

(Signed) RICHARD WOOD.

Inclosure 1 in No. 143.

Consul Wood to Lord Stratford de Redcliffe.

My Lord, *Damascus, November* 9, 1855.

I HAVE the honour to transmit to your Excellency a petition and a statement of grievance, in translation, which the Patriarchs and the delegates of the several Christian communities have addressed to your Lordship as well as to the French Embassy, praying for relief from the hardships complained of.

It would appear that on the demise of a Christian, the Cadi and Common Law Courts, for the sake of the fees, claim the right, on pretence that there are minors or absent legatees, of taking an inventory of the deceased's estate, in the execution of which the distressed members of his family are subjected to much annoyance and insult. They therefore pray that, like the Hebrew community, they may be exempt from such visitations of the law officers. And they claim it on the ground that, as the Cadi is by law the guardian and trustee of Mahometan minors and absent legatees, the Patriarchs or their delegates should hold the same position towards minors of Christian parents. In this manner they would enjoy the privileges conceded to the Mussulman Cadis, and be, in regard to matters appertaining to the estates of deceased Christians, upon a footing of equality with their Mussulman countrymen.

Taking this view of the question, the concession sought would only be a development of the principle of equalization of rights and privileges, but it being difficult to foresee by what fiction of the Turkish law the concession might be resisted, particularly when it involves the loss of no inconsiderable amount of fees to the officials of the Mehkémés, it may be proper to state that in many

of the districts in Syria the Cadis do not pretend to the same right of intervention, and in Alexandria the Christians have purchased an exemption from it by an annual fine of 2,000 piastres.

But whatever may be the nature of the objections that might be raised against the prayer of the Christians, they might be overcome by the adoption of a course which, while it secures to the law officers their fees, removes the main grievance complained of, at the same time that it offers sufficient protection to the memorialists, namely, that the Patriarchs, or their delegates, should alone, in virtue of the power granted to them by firman to superintend the spiritual as well as the temporal concerns of their respective flocks, be entrusted with the care of drawing up the inventory of the estate of deceased Christians for registration at the Mehkémés, and that the Cadi and law officers should accept such a document as authentic, and be satisfied with the fee (as regulated by the Porte) which will accompany it, without any further claim or interference on their part.

It is likewise stated that the non-Mussulman subjects in the districts of Homs and Hamah pay 15 piastres on the demise of any of them, as a commutation of all fees, by which arrangement they are freed from molestation and annoyance.

I have, &c.

(Signed) RICHARD WOOD.

Inclosure 2 in No. 143.

Petition.

(Translation.)

To the Right Hon. Viscount Stratford de Redcliffe, Her Majesty's Ambassador at the Ottoman Porte.

YOUR Memorialists, the heads of the Christian communities in Syria, first present the thanks due to your Lordship's kindness and zeal, frankly acknowledging the favour of the British Government, through whose justice and zeal all the Christian sects have obtained a good measure of quiet, and have been saved from much injustice and insult, and especially that recently an order has been issued from the Sublime Porte forbidding the officers of justice to add opprobrious epithets to the names of living and deceased Christians—an order doubtless due to your Lordship's care and zeal. This has been a great favour to us, and has emboldened us to present this petition to make known the contempt, injury, and injustice we suffer from the officers of the Courts of Law in the matter of the property of deceased persons among us, any of whose heirs are minors or absent persons. And accompanying this Memorial is a list of seven particulars which will explain the insults and injury we endure, though our description falls greatly short of the reality. And if your Lordship will consider this statement, we doubt not that in conformity with the excellent reforms (Tanzimat), and in consequence of your alliance and friendship with the Sublime Porte, and out of compassion for the Christians, your Excellency will use your influence to relieve us from an unjust practice adopted by the Common Law Courts (Mehkémés) from a desire to appropriate property under pretence of securing the rights of minors and absent persons. Her Majesty's Government will not desire the continuance of a practice so oppressive and insulting to the obedient and faithful subjects of the Government, who continually pray for the permanence of the friendship of the allied Powers, and for the return of a general peace.

We, therefore, and all the members of the Christian sects, entreat your Lordship to endeavour to procure for us an Imperial order from the Ottoman Government that, in case of the death of any protected subject who may leave among his heirs a minor or an absent person, it shall be sufficient for the Head of his Sect, and its elected Agent, to make an inventory of his effects, and divide them among his heirs according to law, and to subscribe the inventory of the effects and the division of them with their names and seals, and preserve it among the records of the Patriarchate, and this without the interposition of any person on behalf of the Courts of Law, and that the judge shall not put his seal

on the property, nor levy a tax on it either for himself or for the servants of the Court, especially as the Imperial Ottoman Government has now assigned to all judges liberal fees on sales of property, on drawing up of deeds and on the decision of lawsuits and other such matters.

This is the relief which the protected subjects seek from the Imperial clemency, and which they hope to obtain through the kind interposition of the British Government, and they will not cease to repeat their appeals to your Lordship's compassion till they secure this favour so manifestly needful.

And as to the share of an inheritance belonging to a minor or an absent person, it shall be kept under the care of the Head of the Sect till the minor becomes of age, or till the return of the absent person, when it shall be delivered up to him without any deduction as a tax or under any other pretext, with all its proceeds and without any charge for keeping and managing it. In this mode the Imperial intentions for the benefit of minors and absent persons shall be fully carried out.

This is the object of your memorialists, which we hope to obtain from your Lordship's zeal and the clemency of the British Government, and for which all the Christian sects will feel under obligations to the British Government.

(Signed) HIEROTHEOS, *Patriarch of the Orthodox Greek Church in Antioch, Damascus, and their Dependencies.*
BISHOP MAKARIUS, *Agent of the Greek Catholic Patriarch in Damascus.*
PRIEST PHILIP, *Agent of the Syrian Catholic Sect in Damascus.*
PRIEST JOSEPH ANTHONY LABETY, *of the Latin Church.*
PRIEST JOHN SADEH, *Agent of the Maronite Sect in Damascus.*
WORTABET, *Agent of the Armenian Catholic Sect in Damascus.*

Inclosure 3 in No. 143.

Statement of the grounds of Complaint of the Christians against the Officers of the Courts of Law.

(Translation.)

1st. WHEN a Christian dies leaving among his heirs a minor or an absent person, immediately persons from the Courts of Law rudely put the corpse out of the house, put a seal on all the apartments of it, address those present in opprobrious and insulting language, and act as if the property had become theirs. How much is the grief of the relatives of the deceased increased by this oppressive practice when in the time of their sorrow they see the Mahometans entering to their wives and daughters, who have their hair dishevelled, their faces disfigured, and their tears flowing in mourning for their dead.

2nd. When the officers of the Courts of Law take the inventory of the property of deceased persons, they estimate it much higher than its real value, in order to increase the tax upon it, and of late years they value also the house of the deceased, which is to be the dwelling of the heirs, as if it were to be sold at once, and yet should it be afterwards sold they levy the tax on it a second time. In such cases mediators are obliged to intercede with the officers of the Courts till the amount of the tax is decided, and even that amount the family of the deceased is often obliged to borrow at interest in order to obtain the removal of the official seals from the property. While in the Imperial commands the judges are not permitted to levy any tax on the dwelling-place of the heirs left by the deceased, and it was not formerly the custom to do so, and even yet this unjust practice is confined to some districts and not to others.

3rd. Sometimes in order to diminish the tax the family of the deceased abstract articles of value from the property and conceal them, and thus portions of the inheritance of minors or absent persons are lost in consequence of the property not being correctly registered in the Court.

4th. These injurious and unjust practices sometimes oblige the heirs to

employ bribery in order to lessen the tax, and to have the seals removed from the property.

5th. In making the return of the debts due to the deceased, sometimes the names of some of the debtors are omitted, or their debts are represented as less than they are for the purpose of diminishing the tax, and thus the legal claims of the heirs to those debts are invalidated, and minors and absent persons are prejudiced in consequence.

6th. The judge in each city appoints a guardian for every minor by a deed from the Court, and for this he takes large fees not proportioned to the means either of the minor or the guardian. And even if the deceased has legally appointed a guardian, the judge, for the sake of obtaining fees, requires him to have this deed also.

7th. In Damascus, contrary to the practice in other parts of Syria, the judge requires every guardian to furnish him with a yearly account of the receipts and disbursements on behalf of the minor; and he levies on the amount a new tax yearly, so large that by the time a minor who inherited when an infant comes of age, the yearly tax to be paid to the judge amounts to about one-half of the inheritance.

In the case of property left to an absent person the Government takes possession of it; and when the person returns or sends a legal power of Attorney, it is impossible for him, even if he employ many entreaties and influential intercessions, to obtain his property, for he is put off from day to day with vain pretexts and many insults.

These are some of the injuries to which all Christians are exposed in this matter. It would be tedious to mention others, or that the bailiffs of the judge, going into the house at the time of the death, and at the sale, entering into all the apartments and mingling with the family as if partners in the inheritance, take openly and abstract secretly, both trifling and valuable articles of property.

The Christian communities, in seeking that the judges should cease to interfere with the property of their dead, are not demanding a great favour, but asking only equality with the Jewish community, with whose dead the judges do not interfere at all, whether the deceased be poor or rich, and whether or not there be minors or absent persons among his heirs. Surely the Christians deserve to obtain from the Imperial clemency, through the good offices of the British Government, that which the Jews have already secured.

(Signed) HIEROTHEOS, *Patriarch of the Orthodox Greek Church in Antioch, Damascus, and their Dependencies.*
BISHOP MAKARIUS, *Agent of the Greek Catholic Patriarch in Damascus.*
PRIEST PHILIP, *Agent of the Syrian Catholic Sect in Damascus.*
JOSEPH ANTHONY LABETY, *of the Latin Church, and Agent of the Sect.*
PRIEST JOHN SADEH, *Agent of the Maronite Sect in Damascus.*
WORLABET, *Agent of the Armenian Catholic Sect in Damascus.*

No. 144.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 1,006.)

My Lord, *Foreign Office, December 3, 1855.*

I HAVE to state to your Excellency that neither the firman relating to the Armenians who have joined the Roman Catholic Church, of which a copy is inclosed in your despatch No. 941 of the 19th ultimo, nor the documents which accompanied your despatches Nos. 889 and 924, can be considered by Her

Majesty's Government as meeting the particular case of apostates from Islamism, or as affording any sufficient guarantee for the future condition of the Christian subjects of the Porte.

I am, &c.
(Signed) CLARENDON.

No. 145.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 1,007.)

My Lord, *Foreign Office, December 3, 1855.*

I HAVE received from Mr. Wood a copy of his despatch of the 9th of November to your Lordship, respecting the grievances complained of by the heads of the Christian communities in Syria, and I have to observe to your Excellency that this appears to be one of the subjects upon which the Porte might make a complete and immediate settlement.

I am, &c.
(Signed) CLARENDON.

No. 146.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received December 6.)

(No. 979.)

My Lord, *Therapia, November 26, 1855.*

WITH reference to a former despatch relating to the desecration of two of the graves of the British officers interred last year near Varna, I have the honour to forward herewith, in copy, for your Lordship's information, a despatch addressed to me by Lieutenant-Colonel Neale.

Your Lordship can hardly fail to observe with satisfaction that the disgraceful act complained of, applied to a single grave, and that measures were in course to prevent the repetition of any such offence.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 146.

Consul Neale to Lord Stratford de Redcliffe.

My Lord, *Varna, November 20, 1855.*

I HAVE the honour to acknowledge the receipt of your Lordship's despatch of the 31st ultimo, transmitting to me a copy of a report communicated to your Lordship by General Storks, upon the subject of the state in which the grave of the late Colonel Maule was found.

I have likewise the honour to acknowledge the receipt of your Lordship's subsequent despatch of the 6th instant upon the same subject, and inclosing a Vizirial order, directing the Governor of Varna to take stringent measures for the protection of the graves of our officers and soldiers buried in this neighbourhood.

While I have to deplore the correctness of the report communicated to General Storks in respect to the state in which we found the grave of the late Colonel Maule, I have the satisfaction to assure your Lordship that no similar desecration has been practised in any other instance. The other grave probably alluded to in the report, both in the opinion of Colonel Havelock and myself no burial had ever taken place;* in every other locality the graves have remained entirely undisturbed.

I have, in accordance with your Lordship's instructions, handed to the

* *Sic in orig.*

Pasha of Varna the Vizirial order, and his Excellency has assured me that he will adopt the necessary measures to discover the perpetrators of the outrage referred to, and to avert the repetition of a similar occurrence for the future.

I have, &c.
(Signed) EDWARD ST. JOHN NEALE.

No. 147.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 1,024.)

My Lord, *Foreign Office, December 7, 1855.*

WITH reference to your Excellency's despatch No. 979 of the 26th of November, I have to state to you that Her Majesty's Government have read with satisfaction the report which you inclose respecting the desecration of the graves of British officers at Varna, and that they approve of the course which your Excellency has taken in this matter.

I am, &c.
(Signed) CLARENDON.

No. 148.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received December 14.)

(No. 997.)

My Lord, *Therapia, December 3, 1855.*

IT has come round to me, as the result of a recent conversation between the Grand Vizier and a candidate for official employment who is viewed favourably by the Sultan, that the Turkish Ministers are very little disposed to meet the demands of Her Majesty's Government on the subject of religious persecution; that they pretend to entertain apprehensions of popular discontent among the Mussulmans, if they were to give way; and that they are preparing to make representations to your Lordship, through M. Musurus, in order to obtain the transmission of other instructions to me than those under which I am now authorized to act upon that important subject.

I am assured that they talk of resigning in case of being pressed to a decision; and that one of the elements of their anxiety is the presumed determination with which I shall insist upon a decision accordant with our sense of justice, and the duties if not the rights, of what may be termined a "sacrificial" alliance.

Most assuredly, my Lord, I shall persist, so long as I am permitted to do so, in urging compliance with the wishes and demands of Her Majesty's Government. I hope to perform this duty with becoming consideration for any real difficulties which may belong to the subject. Hitherto I am exposed to censure, rather for remissness than for intemperance in the prosecution of our suit. I have taken no further step than what has been reported to your Lordship, preferring to wait until I could effect a thorough understanding with M. Thouvenel, in so far as that may be practicable.

Meanwhile the Dutch Minister has sent in a written communication, agreeing in spirit with the views of Her Majesty's Government; and I am informed that the American Minister intends to take a step of the same kind. Count Zuylen de Nyevelt has sent me a copy of his note to the Porte, and I have the honour to inclose it herewith.

Before your Lordship receives this despatch, I trust that I shall have actively resumed my negotiation with the Turkish Ministers, in concert with the French Ambassador.

What I am instructed to require is nothing more, in reality, than a frank and entire confirmation, in practice, of the promises virtually made to me ten years ago, as well by the Sultan himself as by the Porte, before there was any question of the present war, its alliance and its sacrifices. With respect to danger from popular discontent among the Mussulman population, I do not

believe that, even supposing its existence, it would extend beyond some insulated examples in the provinces, easily repressed, and unlikely to be attended with serious consequences.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 148.

Count Zuylen von Nyevelt to Fuad Pasha.

Le 24 Novembre, 1855.

LE Gouvernement Néerlandais a appris avec satisfaction et un vif intérêt les démarches qui ont été faites par les alliés de la Turquie, pour engager Sa Majesté Impériale d'accorder à toutes les classes de ses sujets les droits qui découlent naturellement du principe de la liberté de conscience.

Si les jours sont passés où les Pays-Bas prenaient l'initiative pour défendre les droits de la conscience, comme du temps de la République, conséquente avec ses antécédents historiques, la Néerlande continue à faire entendre une voix parmi les avocats du principe d'une tolérance religieuse, dont elle donne un noble exemple dans ses propres domaines.

En effet, sanctionnant le principe posé par un des plus grands hommes des temps modernes, l'Empereur Napoléon, que l'empire de la loi finit là où commence celui de la conscience, on y compte des membres non-Chrétiens dans la représentation nationale et dans les Conseils Communaux, et dans les Colonies de l'État plusieurs millions de Mahométans jouissent de la liberté de conscience la plus étendue.

Est-ce à dire que le Gouvernement Néerlandais reconnaisse d'après une locution admise de nos jours, que l'État est athée? Est-ce l'indifférence en matière de religion qui a créé cet état de choses? Loin de là, la Néerlande, fidèle à son origine, est restée un pays Protestant et essentiellement religieux, mais on y comprend que les devoirs de la créature envers Dieu sont d'une nature trop sacrée, trop intime et trop individuelle, pour qu'il soit loisible à aucune autorité humaine de se placer en arbitre entre la conscience de l'homme et son Créateur.

Fort de la rectitude de ce principe, et de son propre exemple, le Gouvernement Néerlandais vient maintenant appuyer auprès d'une Puissance amie, des démarches qui, loin de nuire à ses intérêts bien entendus, ne tendent en définitive qu'à lui assigner une place honorable et respectée parmi les nations civilisées du monde, et à lui acquérir de nouveaux titres à la sympathie de l'Europe.

La Turquie, de son propre aveu, a occupé jusqu'ici une position isolée, dont il lui tarde de sortir. Elle désire entrer en relations plus intimes avec la grande famille Chrétienne de l'Europe et de toute part on a applaudi à ce désir, parcequ'on a compris que si la Turquie vient de son propre mouvement tendre la main à l'Europe, elle ne peut avoir l'intention de blesser en même temps la société Européenne dans ses susceptibilités les plus légitimes, comme ce serait le cas, par exemple, par de nouvelles exécutions capitales pour cause de religion. Et cette impression est d'autant plus forte que les conversions à l'Islamisme ne rencontrent aucune entrave légale, et qu'on peut citer de nombreux cas de Chrétiens, Néerlandais et autres, qui ont renié leur foi sans être inquiétés en aucune manière par leurs Gouvernements.

Qu'il y aurait du reste quelques difficultés à introduire le principe si simple et si juste, cependant, que tout habitant de l'Empire aura le droit de choisir sa propre religion on ne veut pas le nier, mais ces difficultés seraient-elles surmontées si le Gouvernement Ottoman fermait l'oreille aux exigences de jour en jour plus fortes de l'opinion publique sur ce point important?

On peut admettre, au contraire, que des dangers plus sérieux pourraient en résulter pour la Turquie. Mais ici la question se présente s'il n'y aurait pas moyen d'atteindre le but désiré, en évitant de heurter de front les anciennes institutions de l'Empire, et sans révoquer expressément la législation sanguinaire existante.

Peut-être ce résultat pourrait être atteint par une déclaration solennelle du

Souverain, que désormais personne dans son Empire ne sera puni ou persécuté à cause des opinions religieuses qu'il croit devoir confesser.

Mais ce sont là des détails d'exécution qui dépassent les limites des observations que le Gouvernement Néerlandais a cru devoir présenter, se flattant que la Sublime Porte ne méconnaîtra pas les sentiments d'intérêt et d'ancienne amitié qui y seront aisément discernés.

No. 149.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received December* 14.)

(No. 998. Confidential.)

My Lord, *Therapia, December* 3, 1855.

WITH reference to the subject of my number immediately preceding this, I do myself the honour to submit herewith confidentially to your Lordship the draft of an official note which I drew up immediately after receiving the first instruction relative to religious persecution. I kept it back on finding that M. Thouvenel was not prepared by his instructions to act entirely in concert with me upon the subject. I still entertain the hope of being at liberty to give it in with or without such verbal modifications as the important object of having the entire support of the French Embassy may eventually prescribe.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 149.

Memorandum.

SEVERAL years have passed away since the execution of a young Armenian at Constantinople, who had renounced the Mahometan faith and returned to that of Christ, followed shortly afterwards by another similar infliction at Brussa, excited the indignation of Europe, and induced the Governments of England and France to unite their efforts in order to prevent the repetition of so great a scandal. The Sultan and his Ministers were not deaf to their persevering remonstrances. The promise given personally by His Imperial Majesty to the British and also to the French Ambassador, in addition to the official engagements of the Porte, had every appearance of sufficing to secure the Christian subjects of the Empire from religious persecution, and, in particular, to abolish the barbarous practice of putting seceders to death.

It cannot, however, be concealed that in practice these diplomatic agreements between the Porte and its allies, though crowned with the Sultan's pledge and hailed with general acclamations, have not been attended with results by any means so steady or effectual as the French and British Governments were entitled to expect. In two known instances individuals have lately suffered death by the hand of the executioner on account of their religious opinions. In other cases, imprisonment, ill-treatment, and forced removal to a distance have been employed, either to obtain an unwilling recantation, or to appease the malice of a fanatical populace. Whole families of Catholic converts were on one occasion driven from their homes and sent across the sea into Asia under circumstances revolting to humanity, and operating on their lives with fatal effect. Protestants, though recognised by Imperial firmans, and recommended to the local authorities, have been exposed to unmerited vexations, while Turkish functionaries, far from protecting them against the violence of their Christian persecutors, have themselves but too often connived at the work of persecution.

Surely the time is come when these remnants of an ignorant age should be permanently set aside, when the Porte's enlightened declarations must be carried into full effect. Acts which, to speak plainly, are absurdities in the view of reason, and horrors in that of humanity, can no longer prevail against the feelings and common sense of nations united by the closest ties. True policy condemns and civilization rejects them. A legislative system which retains the

anomaly is dangerous to those who uphold it. A nation incapable of throwing off the taint forfeits at length the sympathy of others, and finally becomes the victim of its insulated weakness.

Deeply convinced of these important truths, and anxious to rescue the Ottoman Empire from evils generated by neglect of them, a friendly Government acting in concert with a powerful and generous ally appeals once more to that wisdom and magnanimity which have often shone forth so brilliantly in the counsels of the Porte.

England and France, as every one knows, are making gigantic efforts and submitting to enormous sacrifices in order to save the Sultan's dominions from invasion and ruin. Though many glorious successes have marked the progress of their arms, they have still a wide field of exertion before them, and Providence alone can determine the final issue.

Under such circumstances, a duty of no ordinary importance devolves upon the Undersigned, who is instructed by his Government to recommend this subject most earnestly to the immediate attention of the Ottoman Porte. He has it in command to observe that the great European Powers can never consent to perpetuate, by the triumphs of their fleets and armies, the enforcement in Turkey of a law which is not only a standing insult to them, but a source of cruel persecution to their fellow-Christians. They are entitled to demand, and the British Government distinctly demands, that the Mahometan who turns Christian shall be as free from every kind of punishment on that account as the Christian who embraces the Mahometan faith. It stands to reason that in all such cases the human conscience must be left free, and that the temporal arm must abstain from interfering to coerce its spiritual decisions.

The Undersigned entertains a firm hope that the Sultan's Ministers, enlightened by experience and duly attentive to the exigencies of time and circumstance, will not only do justice to the motives of this demand, but recognise the necessity of redressing a grievance which stands in such painful contrast with the services rendered to Turkey by Christian Powers.

It rests with the Porte to determine in what manner this just and indispensible reform may be most satisfactorily completed. The Undersigned professes in the name of his Government a sincere readiness to appreciate the concession which he now claims in proportion to the prompt and liberal spirit in which this appeal to the Porte's sense of justice shall be met. He cannot for a moment doubt that the Turkish Government, in doing away with the last remnant of a sanguinary fanaticism, and clearing its antecedent pledges from every shade of uncertainty in that respect, will extend an inviolable protection over all its subjects of whatever creed who, following the dictates of conscience in religious matters, may exercise its rights without seeking to disturb the peace of society.

The Undersigned, &c.

No. 150.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 1,069.)

My Lord, *Foreign Office, December* 21, 1855.

WITH reference to your despatch No. 998 of the 3rd instant, I have to state to your Excellency that in your applications to the Porte on the subject of religious toleration, you may make some use of the fact that there are in the British Indian Empire some millions of Mahometans, who enjoy perfect toleration and protection in their religion.

I have, &c.
(Signed) CLARENDON.

No. 151.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received January* 3, 1856.)

(No. 1,052.)

My Lord, *Constantinople, December* 21, 1855.

CONCEIVING that the communication to Fuad Pasha and the Grand Vizier of your Lordship's instruction No. 1,006 of the 3rd instant, might operate favourably on the question of religious persecution, I directed Mr. Pisani to read the despatch to those Ministers. Having done so, he reports that both of them listened attentively, but made no remark whatever. This silence can hardly be taken as a good presage of their intentions.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 152.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received January* 22.)

(No. 29.)

My Lord, *Constantinople, January* 9, 1856.

THE meeting appointed for a preparatory consideration of the question, known to Europe as the fourth point, relating to the privileges of the Sultan's non-Mussulman subjects, and connected with the still broader question of administrative reform, took place this morning at the Grand Vizier's house. In addition to his Highness and myself, the French Ambassador, the Austrian Internuncio, and Fuad Pasha, were present.

I should have proposed a previous interchange of opinions, by means of a confidential meeting between the Representatives of the three Powers more immediately engaged in the war, as calculated to elicit and put into train their joint views, irrespective of those which may be entertained elsewhere. I had indeed suggested this mode of proceeding to my French colleague, as applicable to the question of the Principalities also, which it is evidently desirable, with reference to the eventualities of negotiation, to bring under deliberation without delay. But M. Thouvenel preferred the course which we are now following, under an impression, as he stated, that by acting separately, though confidentially, we might give umbrage to Baron Prokesch, at the same time that we could not make progress without knowing whether the question of the Principalities was to be treated on the principle of a barrier against Russia, or on that of a simple improvement of their condition. Not thinking it worth while to lose time in maintaining a discussion on points which could not be set aside as wholly insignificant, I acquiesced in the course which was finally adopted by common consent.

It affords me the liveliest satisfaction to state that in general the disposition manifested by my two colleagues, and also by the Turkish Ministers, was such as to warrant a sanguine hope of our ultimate success in the great twofold work to which our exertions are now more particularly directed. Our consultation was carried on for the most part in a conversational form, as best suited to a frank and mutual expression of our respective ideas. We all in turn expressed a desire to bring the various classes of the Sultan's subjects into harmony and confidence with each other as a source of prosperity to the Empire, whose Government would find its advantage, both internally and externally, in acting no longer on the principles of religious exclusiveness or predominance of race, but on those broader, sounder maxims, which have only to be carried out with perseverance in order to produce a full measure of national unity and strength.

Some other important points appeared to offer little or no diversity of opinion. Those which recur to my recollection may be stated here without any unseasonable pressure on your Lordship's time.

We all agreed that Ottoman ascendancy could not be dispensed with in the Government; that there was less room for extension of privilege to the Christians than want of security for the enjoyment of those which had been

granted, and neglect on the part of provincial authorities in causing them to be respected; that a good system of administration, applying equally to all classes, would be found more practically remedial than fresh immunities conferred upon any separate class; that the initiative of any improvements to be adopted in future belongs to the Sultan; that by "initiative" was meant the promulgation of them in the shape of a firman; and that finally, by anticipating in that respect the conclusive act of negotiation to the exclusion of Russia as a deliberative party, the Porte would raise itself in the estimation of foreign nations, and acquire a stronger hold on the affections of its own subjects.

To these may be added the general belief, whether shown by assertion or by admission, that the present course of Ottoman administration is really so defective in action, and so liable to abusive influences in every department, as to require a searching and comprehensive reform.

The points on which difficulties are principally to be foreseen, as appearing from the language employed in our deliberation, may be thus enumerated: On the part of the Turkish Ministers, we may expect procrastination, on the ground of respect for religious antipathies, popular prejudices, and unassociating habits, moral and physical; incompleteness in carrying out laws and regulations for the enforcement of necessary measures; deficiency of will for bringing the long-alienated classes into closer communion with each other; and a very natural inclination not to limit the process of reform to the Mussulman and dominant population; on the part of my colleagues, a certain reluctance to admit the distinction which, however, exists between protection by Russia and admonition by Europe; and, consequently, an eventual want of agreement as to the terms in which it will be desirable to consign the result of our conferences to the future Treaty of Peace.

On this last point we only touched, agreeing to consider it as one not pressing for immediate solution, and fit to be reserved for the decision of our respective Governments.

The French Ambassador argued with energy in favour of the right to repair and erect places of worship in Turkey, without other check than that of an administrative character. He acknowledged the readiness with which his application for churches and church-bells had been recently granted by the Turkish Government. He expressed a confident hope that the Sultan's liberality would be carried still further; and I need not assure your Lordship that I joined with Baron Prokesch in supporting these views with cordiality, in the hope that, if so much had been conceded to a single ally, the Porte would not find it easy to resist the united importunities of all.

With respect to a gradual and retarded process of reform, I reminded the Turkish Ministers that sixty years had already elapsed since the necessity of reform had been openly acted upon in Turkey, and many more since the period when the Ottoman Empire first gave signs of meaning to associate itself with the Powers of Christendom. Admitting that the whole scheme of reform could not be accomplished in a week, I urged the rapid movement of human society in the present age, the favouring circumstances of the time, and the importance of anticipating the conclusion of peace, as so many stringent considerations for hastening the work in hand. On the question of religious difficulties, I endeavoured to show the absolute necessity of not being stopped by them, and the impracticability of realizing a plan of efficient reform while the wheels of the State continued to be clogged, and the avenues of justice to be choked by observances which were wholly irreconcilable with the known wants of the Empire and the established principles of equity.

It remains for me to state that the meeting closed with an understanding that the Turkish Ministers would present a statement of existing privileges, spiritual and civil, ancient and modern, together with an enumeration of such additions as it occurred to them to propose. In answer to an inquiry on my part, whether the intended statement was to be left open for new suggestions and amendments, the Grand Vizier replied in the affirmative, and seemed not to have any definite limitations in view.

We are to meet again in a week, and Prince Callimachi is to assist at our deliberations. I proposed an earlier day, but the whole interval was thought indispensable for preparing the statement and talking over its contents.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 153.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 96.)

My Lord, *Foreign Office, January 24, 1856.*

I HAVE learnt, with great satisfaction, by your Excellency's despatch No. 29 of the 9th of January, the good disposition evinced by the Turkish Ministers in the first meeting respecting the fourth point, which was held at Constantinople on the 9th instant; and I have to instruct you, in the event of the Turkish Ministers continuing to display the same laudable spirit, to inform them of the pleasure with which Her Majesty's Government have learnt their mode of proceeding upon the great questions of toleration and reform respecting which, for the welfare and prosperity of the Ottoman Empire, Her Majesty's Government feel an anxious solicitude, and the settlement of which the Powers of Europe are entitled to expect, now that Turkey is to become an integral part of the European system.

Your Excellency cannot too strongly impress upon the Turkish Ministers the importance of avoiding delay in coming to an arrangement with respect to the first and fourth points, in order that Russia may have no pretext for taking part in the discussions on those matters at Constantinople when the negotiations for peace commence.

I am, &c.
(Signed) CLARENDON.

No. 154.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(Telegraphic.) *Foreign Office, January 24, 1856.*

BEAR in mind that the arrangements to be made on the fourth point should apply to all the non-Mussulman subjects of the Porte. It would not do to leave the Jews out.

No. 155.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received January 29.)

(No. 51.)

My Lord, *Constantinople, January 14, 1856.*

I RECEIVED yesterday from Fuad Pasha the enumeration of privileges *in esse* or *in posse*, which the Turkish Ministers promised to deliver, before the appointed meeting ten days hence, to the three Representatives, with whom they have agreed to confer on the subject of its contents.

Unfortunately the paper is drawn up in Turkish, and of such length as to make the transmission of it to your Lordship by to-day's messenger an utter impossibility, notwithstanding the skill and diligence of the translators.

A paper has also been composed, in anticipation of further proceedings, by each of my colleagues, and, in justice to Her Majesty's Government, I have not thought it right to stand in the back ground.

There will, probably, be an interchange of our respective views and suggestions at the next meeting, and I think it will be desirable for me and my two colleagues to ascertain those of each other with some degree of exactness before we enter into discussion with the Sultan's Ministers.

In the mean time I forward to your Lordship, herewith, the memorandum to which I have consigned my portion of the common labour, and most earnestly do I desire that the truths expressed in it may engage the concurrence of my fellow-labourers, and obtain, however modified, the cordial acceptance of the Porte.

It has been my object, for the sake of brevity and expedition, to enunciate principles rather than measures, and in framing propositions to give them an air of enactment which conveys the impression of practicability. The paper is, at best, a sketch, and may, perhaps, be subjected to amendment before presentation.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 155.

Memorandum.

L'EMPIRE et la souveraineté de la dynastie Ottomane dans leur juste extension se rattachent de nos jours au grand système Européen, et les Puissances amies et alliées de la Porte ont constamment à cœur d'éloigner tout danger qui pourrait les atteindre. Le désir de ces mêmes Cours de fournir à Sa Majesté le Sultan les occasions, pour ne pas dire les moyens, d'asseoir son indépendance sur des bases solides et permanentes n'admet pas de question.

Le progrès de la guerre fait prévoir que selon toute probabilité les opérations combinées auront, tôt ou tard, pour résultat une pacification conforme aux vœux de l'Europe et aux besoins de la Turquie. Mais ce qui peut aider d'avance l'achèvement d'une si belle œuvre n'en est pas moins digne d'attention. Il est urgent, au contraire, de fixer dès à présent les principes et de concerter, autant que possible, les mesures nécessaires pour en obtenir tout l'effet au bénéfice de l'Empire, objet de tant de soins et de sacrifices. Garantir le territoire Ottoman contre les dangers d'un envahissement, et l'abandonner en même tems aux vices intérieurs qui le font dépérir à vue d'œil, que serait-il, si non une illusion pernicieuse, dont les peuples, martyrs de la guerre, pourraient à juste titre demander raison ?

La Porte est en droit de dire que dès l'origine elle s'est montrée prête à tolérer les cultes autres que le sien propre, en ajoutant à la tolérance de ces cultes un nombre considérable de priviléges accordés aux peuples qui en faisaient profession. La confirmation de ces dons précieux, transmis de Souverain en Souverain, lui ont valu, à peu d'exceptions près, l'obéissance et la fidélité de ceux parmi ses sujets qui, sans lui être unis par les liens de la foi, sont néanmoins soumis au sceptre du Sultan. Elle ne cesse non plus de professer les principes de la réforme administrative, et d'aviser aux moyens de leur donner une impulsion, et surtout une application, telle que ses sujets de toute classe et les amis de l'Empire se réjouiraient de voir réalisée.

En lui rendant cette justice, en appréciant aussi les motifs qui lui ont inspiré la résolution de repousser les prétentions de la Russie, les alliés de son gré veulent maintenant s'associer aux travaux destinés à en perpétuer l'exclusion. Par l'adoption, la promulgation et la mise en vigueur à temps de mesures, d'autant plus efficaces qu'elles seraient équitables et généreuses, la Porte fera taire le reproche de ne pas avoir employé tous les moyens que l'occasion lui offre pour assurer son avenir. De ces mesures l'initiative et l'exécution lui appartiennent. Les Puissances appelées au secours de la Turquie ne sauraient refuser leur coopération. L'Europe, qui reconnait la nécessité des réformes dans l'intérêt de la paix et de la civilisation, se fera, sans doute, un devoir d'en consacrer l'accomplissement, et de veiller, en ami, à leur maintien.

La question des priviléges est tellement liée avec celle des réformes administratives que toutes les deux semblent devoir se ranger dans le même cadre. Les rapprocher de manière à faire disparaître les différences qui séparent les Mussulmans des Rayahs, serait un pas de géant dans la régénération progressive de l'Empire.

Il est à espérer que le temps viendra en aide à la législation pour effectuer cet immense bienfait.

La Porte, en continuant à prendre le devant, se fera encore plus d'honneur et consultera ses meilleurs intérêts. Tout concourt pour lui inspirer le courage de le faire et lui imposer le devoir de le faire sans délai. Elle est aujourd'hui à même de mettre en pratique les mesures qu'elle a déjà adoptées, de faire une application plus complète des principes qu'elle a déjà proclamés, et d'étendre en les confirmant de nouveau les priviléges qu'elle a accordés de longue date. Elle a déjà la mission de sévir contre les abus et la corruption, de purifier l'administration de la justice, et l'adapter aux besoins de toutes les classes, d'activer les fonctions des employés publics, et de puiser de nouvelles forces pour la marche du Gouvernement et pour le maintien de l'Empire, dans l'admission de tous ses sujets à l'honneur de défendre la patrie, et à l'obligation de vouer leurs talents au service de l'État.

De toutes les institutions, celles qui sont capables de s'adapter aux mouvements et aux besoins de la société deviennent à la longue les plus stables et les plus dignes de notre vénération. Jamais elles ne sauvegardent mieux l'État que lorsqu'elles ouvrent sagement le sein aux réquisitions fondées de l'opinion et du temps. La nature, telle qu'une intelligence infiniment bienfaisante l'a voulu, répugne à l'isolément et aux formes exclusives. Rien n'est au fond stationnaire. La vie c'est le mouvement. Elle se développe, elle s'alimente par la double action de l'exercice et de l'assimilation. Le corps politique ne diffère pas de si loin du corps naturel. La société et l'individu subissent à plus d'un égard les mêmes conditions.

Eclairés de ces convictions le Sultan et ses Ministres reconnaîtront sans peine ce qu'il y a de vrai et de pratique dans les propositions suivantes, dont plusieurs ont déjà passé en lois, et dont les autres sont pour le plupart acceptées en principe. Elles se trouvent couchées en forme d'articles, aux numéros près, dans l'intention de les rendre plus courtes et plus nettes. Il faut avouer qu'elles sont toutes, plus ou moins, d'une urgence incontestable.

Le Gouvernement du Sultan devant exercer l'autorité suprême de l'Empire, les lois du Tanzimat dans leur ensemble seront observées et mises en exécution par ordre de Sa Majesté de manière à ce que toutes les classes de ses sujets, sans distinction quelconque, jouiront également de la même protection et de la même sureté par rapport à leurs personnes, à leurs biens, et à leur honneur.

Il s'ensuit que le Gouvernement défendra à tous ses sujets, sans exception, d'employer des expressions injurieuses ou humiliantes les uns contre les autres, et toute distinction tendante à rendre une classe inférieure à une autre à raison du culte, de la race, ou de la langue sera repudiée par les lois et par les autorités.

Tous les priviléges antiques et d'autres accordés par firman, ou légalement attribués aux diverses communautés non-Mussulmans, seront déclarés de nouveau et confirmés d'une manière solennelle.

Tous les sujets de Sa Majesté le Sultan, sans distinction, seront éligibles aux emplois publics en se conformant aux règlements établis et montrant les qualités convenables.

La tolérance religieuse sera mise en plein effet de manière que personne ne sera insulté ni molesté, encore moins persécuté ou puni, à cause de ses opinions religieuses. La protection efficace de l'autorité sera donnée de même à tout individu exposé à de pareils abus, et le culte Divin jouira de la même protection selon le rit et la pratique de chaque communauté.

La faculté de réparer ou de bâtir de nouveau des églises ou d'autres édifices consacrés au culte Divin, partout où besoin en sera, d'après la déclaration des autorités spirituelles de chaque diocèse ou autre district ecclésiastique, sauf un délai nécessaire pour en vérifier les circonstances sous le point de vue administratif, sera pleinement reconnue et légalisée à perpétuité.

Le Grand Conseil de l'Empire, sous les auspices immédiates du Souverain, adoptera les réglements les plus propres à s'assurer les fins de la justice, à se faciliter la marche des affaires, et à donner un cours séparé à chacun de ces deux départements.

Le Conseil admettra à ses délibérations quelques membres choisis respectivement par les diverses communautés, et libres de toute objection fondée de la part du Gouvernement.

Chaque membre du Conseil durant les séances—quelle que soit la classe dont il relève—aura pleine liberté d'exprimer impunément et sans réserve ses opinions relativement à la matière mise en discussion, pourvu qu'il ne sorte pas des formes convenables.

La même règle sera appliquée aux Conseils, soit de province, soit de district ou de municipalité.

Tout chef de département dans la capitale, tout Gouverneur de province ou de ville, aura auprès de lui un conseiller, ou Mustechar, nommé d'entre les Chrétiens sujets de la Porte.

La nomination de l'individu sera sujette à la confirmation du Gouvernement, et sa démission, à cause de mauvaise conduite ou de manque de capacité, ou d'autre défaut suffisant, aura également besoin de la confirmation du Gouvernement.

Les Cours de Haute Justice, constituées d'après la loi du Koran, seront réservées pour les sujets Mussulmans. Les Cours Civiles le seront de même, lorsque les parties seront entièrement Mussulmanes.

Les différends qui pourraient survenir entre les sujets non-Mussulmans de la Porte, seront jugés d'après les lois, les usages, et les règlements de la communauté, ou des communautés, dont relèvent les parties intéressées. Lorsqu'il sera question d'un acte criminel ou d'un affaire litigieuse, soit entre un Mussulman et un sujet de la Porte qui ne l'est pas, soit entre deux sujets qui sont de communautés différentes, le procès sera intenté devant un tribunal mixte, établi d'avance pour de pareils cas en matière criminelle, et devant le Tidjaret en matière civile. Il en sera de même dans les provinces comme dans la capitale.

Les lois pénales, civiles, commerciales, qui doivent régler la procédure et les jugements, seront complétées au plutôt, codifiées séparément, et publiées. On aura soin de les rendre conformes aux principes les plus généralement reconnus de la justice impartiale et de l'humanité.

Il va sans dire que les Cours de Justice seront ouvertes au public, que les témoins seront assermentés, que les parties adverses seront mises en présence, que les témoignages seront admis indifféremment par rapport à la croyance, à la race, ou à la position sociale des individus.

Les procès doivent se faire avec promptitude, l'arrestation sans violence, et l'emprisonnement sans dureté, au delà d'une stricte nécessité. Toute facilité doit être accordée à l'emploi des moyens à décharge.

On fera en sorte que la propreté, la ventilation, la salubrité, aussi bien que la sûreté, seront établies dans les prisons de toute espèce. Point de torture, point d'exaction. Toute acte de l'un ou de l'autre, n'importe de quel genre ou degré, sera défendu sous des peines sévères.

Il sera permis aux prisonniers de voir leurs parents et leurs avocats d'une manière réglée. Les sexes, les ages, et les crimes ne seront pas confondus dans le même appartement. Les prisons seront inspectées de temps à autre par des personnes compétentes et responsables, nommées *ad hoc*. Aucune peine corporelle ne sera infligée qu'en conformité avec une sentence légale, d'une manière responsable et publique.

Un corps effectif de police dûment organisé, dont les individus seront choisis avec soin et suffisamment payés, veillera, sous la direction d'un Ministre d'Etat, au bon ordre de la capitale. Les villes provinciales jouiront de la même protection, chacune selon sa population. Pour les campagnes il y aura une police montée, ou gendarmerie, réglée d'après les mêmes principes.

Il sera permis à chaque communauté d'avoir, selon le besoin des diverses localités, une police séparée, choisie par ses propres magistrats, approuvée par l'autorité Ottomane, et subordonnée à la police générale.

En fait de finance, les impôts et d'autres charges, quelle que soit leur nature, seront les mêmes, à proportion, pour toutes les classes. Le budget annuel des revenus et des dépenses sera soumis au Conseil Suprême, et publié ensuite. La perception des revenus publics sera réformée de manière à garantir le trésor

contre toute concussion, et les contribuables contre toute exaction injuste. On réglera surtout la manière de prendre la dîme en nature, le cas échéant, sans injustice.

Aucune branche du revenu ne sera plus donnée en ferme, et toute imposition locale sur les objets, ou le mouvement du commerce, cessera à l'intérieur.

Non obstant que par suite de l'abolition du haratch les taxes se trouvent en principe également à repartir sur tous les sujets de la Porte, sans distinction de classe, le portion à payer par ceux de chaque communauté sera perçue et remise aux officiers du fisc par les magistrats ou notables de la même communauté.

Sera reconnu comme chose à faire, aussitôt que pourra, la substitution d'une bonne circulation métallique à la place du papier et de la monnaie de mauvais alloi, qui se trouvent maintenant en usage légal.

Par suite de la participation de toutes les classes à la jouissance des droits civils de l'Empire, les rangs de l'armée Impériale seront ouverts à tous les sujets, conformément aux règles qui ne doivent par tarder à se faire d'une manière équitable et conciliante, par rapport surtout à l'obligation pour les Chrétiens de servir aux conditions de leur organisation, à leur traitement dans le service, et aux limites de leur avancement dans les grades supérieures.

Quant aux places fortes, aux bâtiments de guerre, aux arsenaux, le Gouvernement Suprême doit être le seul juge en dernier ressort des dispositions nécessaires pour en assurer la meilleure administration.

L'enseignement conforme aux besoins de la société progressive sera partout encouragé. Dans ce but des séminaires et des collèges seront graduellement établis dans les sites les plus convenables, et une partie du revenu sera spécialement affectée à leur construction. Les sujets de toute classe y seront admissibles, et les communautés non-Mussulmanes auront en outre la faculté de former de pareils établissements avec la sanction de l'autorité suprême.

Des mesures efficaces seront adoptées, avec l'emploi des fonds nécessaires, pour exploiter les ressources matérielles de l'Empire, et pour en faciliter la consommation et le transport. Tout ce qui opère, tout ce qui s'offre comme obstruction à l'agriculture, à l'industrie, au commerce, sera réformé de manière à tirer parti des capitaux, de la science, et des bras de l'Europe pour leur développement complet.

Par rapport aux biens fonds, la même faculté légale de les hériter et de les acquérir, d'en jouir, de les léguer, de les vendre ou autrement transférer, sera reconnu à tous les sujets de Sa Majesté le Sultan sans exception quelconque.

Quant aux emplois publics, une révision générale en sera faite afin de rendre leur exercice plus effectif, et la rémunération des employés à la fois plus économique et mieux distribuée.

Chacune des diverses communautés non-Mussulmanes sera tenue de passer en révue ses institutions actuelles d'une manière convenable, et d'y introduire les réformes jugées nécessaires par qui de droit. Dans la conduite de cette opération on visera surtout à l'adoption des règles les plus propres à remédier aux abus de l'autorité, à faciliter aux pauvres le recours à la justice, à fixer les traitements du clergé selon l'ordre de la hiérarchie et les moyens des contribuables; à mettre, enfin, l'administration des biens de la communauté sous la sauvegarde d'une assemblée mixte du clergé et des laïcs.

Les lois pénales émanées de l'autorité suprême contre la corruption, la concussion, et la malversation, s'appliqueront, d'après les formes légales, à tous les sujets de la Porte, quel que soit leur classe ou leur dénomination.

En précisant ainsi les chefs des réformes dont l'adoption, ou la mise en activité, est à ne pas douter urgente, l'ami le plus dévoué de la Turquie, l'étranger le plus habitué à l'observation de ce qui s'y passe, doit nécessairement subor-

donner ses impressions aux connaissances intimes, au jugement délicat de ceux qui sont nés dans le pays, et dont les intérêts de tout genre s'identifient avec le progrès de l'Empire et avec la gloire de son auguste Souverain.

No. 156.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received February 1.)

(No. 60.)

My Lord, *Constantinople, January 16, 1856.*

THE whole of this morning has been devoted by M. Thouvenel, Baron Prokesch, and myself to the question, the twofold question, of privileges and reforms. We met by agreement at the French Embassy. The memorandum, which I had drawn up and transmitted to your Lordship with my despatch No. 51 of the 14th instant, was read over and approved by my colleagues, with the reserve, in which I partook, of eventual amendments. I observed with pleasure, and drew a favourable inference from, the spontaneous accordance of our opinions.

In talking over some of the points, language such as I should have held myself, was used by the Austrian as well as by the French Representative. At their suggestion, I introduced a clause for extending to foreigners the privilege of holding land in this country. I had contemplated the addition of this very essential auxiliary to an effective system of reform, but reserved the expression of it for a later and more promising occasion. Baron Prokesch stated that in conversing with the Grand Vizier, he had found that Minister well disposed on the subject. I cannot say that any such intimation has ever reached me from a Turkish quarter; and on the subject of holding land, I believe that in England we still lie open to the charge of a strong remnant of exclusiveness.

From the French Embassy we went to the Grand Vizier's house in Constantinople. Prince Callimachi was there with the two Turkish Ministers. Our proceedings were necessarily limited to an open perusal of the Turkish enumeration of privileges, which had been previously communicated by the Grand Vizier, and to a free exchange of remarks and explanations relative to certain passages. A translation of this paper is inclosed herewith. It was understood to be a mere basis for discussion. It must be allowed to exhibit in its full extent a greater amount of liberality towards the Sultan's Christian subjects than is generally supposed. Two things are particularly striking, namely, the degree of power attributed to the patriarchs and other dignitaries of the Christian churches, particularly of the Greek, over their respective dependents, and the little provision made for protecting the latter from any abusive exercise of authority. Upon the whole, it may be affirmed with confidence that when the ancient and modern immunities are taken together, reality of application and practical enforcement are more palpably wanted than any considerable number of additional measures; and it must be added in fairness that the best work of amendment will be imperfect so long as the Greek and other Christian communities are not brought decidedly and practically within the pale of reform.

It was suggested, I think with propriety, that a Commission composed so as to command a sufficient degree of respect and confidence, should be charged with the duty of inquiring and reporting for that purpose.

It was agreed that another meeting should be held on the 19th instant, and as the three Representatives intend to consult together beforehand, with the view of going into Conference with opinions completely identical, I venture to hope that essential progress will be made in our joint task before the end of the week.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 156.

Memorandum as to Privileges granted ab antiquo *to the Christian Subjects of the Porte with reference to Spiritual Affairs.*

(Translation.)

WHEN the Greek Patriarchate falls vacant, the Archbishops whose sees are in the neighbourhood of the capital, being those of Heraclea, Cyzicus, Nicomedia, and Chalcedon, together with the Synod at Constantinople, proceed to elect a prelate in accordance with their religious rites and their opinion, after which they address a report announcing their choice to the Porte, who confirms the person chosen in the dignity of Patriarch. The elections of the Armenian and (Armeno) Catholic Patriarchs are effected by the spiritual heads and notables of those nations and their investitures, as in the previous case.

The Patriarchs, as long as they do not oppress their flocks or act contrary to their religion, are not dismissed, or unless they voluntarily resign, but hold office for life. If, as said before, they are dismissed, upon the unanimous consent of the Synod, after an accurate investigation of the facts.

The direction and arrangement of their religious affairs, their income and expenditure, and other business of the Patriarchate does not depend, according to their religious customs, upon the actual Patriarchs exclusively; as these affairs are under the control of the Archbishops, the Patriarchate seals are consigned to those of the latter, chosen among themselves for the purpose. In the same manner the seals of all the convents in the Empire are in the hands of the Synod.

From a very ancient period the Archbishops are unable to proceed to Constantinople occasionally without the express sanction of the Patriarch and Synod.

The subjects of all classes must have recourse to the Patriarchs upon all matters within the competency of the latter, whom they must obey in everything.

The Patriarch names and deposes, without hindrance, the Archbishops, Vicars, Bishops, and priests, in all the places under his jurisdiction.

When it becomes necessary to change a Greek Archbishop, the seal of the Synod must be used for the purpose; and when a Bishop or Vicar of another community is to be changed, a memorial, bearing the seal of the Patriarch and Medjlis of that nation, is to be presented, upon which the person elected will receive a Berat, enabling him to take possession of his post, and with it a firman inclosing the conditions imposed upon him by the Porte. No one can be named Archbishop or Vicar upon representations coming from other quarters.

If the Pashas or Cadis denounce the misconduct of an Archbishop, Vicar, or Bishop, and demand his dismissal or exile, the complaints are not to be entertained without reference being made to the Patriarch for information; and if by chance a firman should be issued in consequence of the complaints of a Pasha or Cadi, the necessary steps are taken.

If an Archbishop, Vicar, or Bishop comes to Constantinople on business, leaving in his place another priest to represent him, no obstacle is met with by him in such a proceeding.

No interference can be offered by any one to the Patriarchs, Archbishops, Bishops, Vicars, and Priests reading the Scriptures in their dwellings, lighting lamps and candles, hanging curtains and images, fixing stools, swinging censers, or holding a crozier in the exercise of their rites.

No objection can be made to the members of any community whatever burying their dead in accordance with their rites, nor any molestation offered to their churches in their possession from old times, or their holy places, whether in Constantinople or in the Provinces.

Respect is paid to the memorials bearing the patriarchal or synodal seal, or that of the National Assembly. Every request having reference to their rites is accorded.

No one can search the churches or convents of any community without a firman.

No one can hinder the repair, upon the ancient plan and under the recognised principles, of the churches and convents of any community; and

these ancient churches cannot be transferred to others upon (mere) petitions and written representations.*

No claim can be raised upon the properties of a church or convent on account of another person's debts, nor can they be interfered with or held as security; and if by any means any one has taken them, he will be forced, by law, to restore them, and consigned to the quarter whence they were taken.

All individuals of whatever communitity who are desirous of being married or divorced under the rites of their nation, must do so by means of the Patriarch or his representative, without the interference of any one else. When the Patriarch wishes to punish a priest for having married a couple uncanonically, and without a patriarchal, episcopal, or vicarial license, no interference can be made. When a dispute arises between two persons with reference to marriage or other subjects, and the Patriarch wishes to administer oaths in the church, or punish any one with excommunication, no opposition should be made by the Cadis or their deputies. It is contrary to the Christian religion for a person to divorce his wife, to commit bigamy, or to marry more than three times after the death of his wife; and the violation of this canonical law must be punished. Entrance to the church must also be forbidden to those who violate the ecclesiastical law of marriage; and neither the Cadis, Naibs, nor other authorities can force the priests to bury the body of one deceased under the ban of excommunication.

Archbishops, Bishops, Vicars, Priests, Monks, and other Christians can bequeath property to their Patriarchs or churches, or to the poor, consisting of some article, or of one-third of their possessions. On their death, their wills are in force and valid, after the rules of their religion; and, after the reception of evidence, the property is recovered from the heirs of the deceased by the agency of the law. When Archbishops, Bishops, Priests, Monks, and Nuns die without heirs, the Patriarch or his deputy receive the money, effects, horses, and all other property of the deceased, in order to hand it over to the public chest; and the Kassam, or distributor of dead men's effects, the Mutevellis, and the Mubassils cannot offer any interference. With reference to those who die leaving heirs, neither the Patriarch nor his deputy can seize any of the property belonging to them, with the exception of their ecclesiastical robes, which are to be deposited in the vestry.

The Greek Metropolitans, the Armenian and Catholic Delegates, Priests, and Monks, who may conduct themselves in a manner contrary to the prescriptions of their respective sects, are punished by their Patriarchs, each according to his rite; their hair is shaved, themselves deprived of the priestly office, and the churches in their charge transferred to others; the necessary priests are elected in the room of the clergymen thus dismissed from their charge in accordance with their rules, and without any impediment or obstacle from other quarters. And those priests or monks who are not attached to any church or monastery, but roam about from place to place and corrupt the real Greek and Armenian subjects of the Porte, contrary to their rules, are apprehended by means of the Patriarchs under a firman, and the necessary punishment is inflicted upon them according to law.

No interference on the part of any one is permitted with reference to the property and live stock attached to the churches and monasteries, and all their appurtenances situate in places dependent upon the patriarchate of each Patriarch, as well as to other churches; but such property is held and enjoyed as practised from olden times.

The money paid by the Greek, Armenian, and Catholic subjects of the Porte formerly as taxes to the treasury, or as voluntary contributions, the revenues and expenditure of the Patriarchate, and the (personal) patriarchal income, are paid now as before, and no hesitation or opposition is allowed. If the agents of the churches or monasteries appropriate or use any of the treasury or patriarchal dues, their accounts may be examined, and themselves forced to pay compensation without any interference. If the Patriarch have claims, in whatever place it may occur, upon the episcopal delegates or clergy out of these dues, the persons appointed by them to collect the said sums, having received an Imperial order for the same, and also a letter from the appointing Patriarch, receive legal assistance from the Cadis and Naibs, and the money is realised; while the persons thus appointed to secure patriarchal claims, or their deputies, receive assistance in every way

* The translator doubts the correctness of this passage.—F. Pisani.

when on their journeys, and attention is paid to their safety in travelling; nor is any opposition made to their changing their dress or carrying arms, as may be necessary, or any demand made for presents or other articles.

No interference or contravention of ancient practice is carried on by the Customs authorities at the various ports and gates with reference to the conveyance of contributions made by the Christians undes the titles of "vineyard produce" and "charity," and destined for the Patriarch's own consumption, consisting of syrup, oil, honey, &c., to their houses; and the articles particularly destined for the Patriarch's delegates, and Bishops themselves, or for their churches, are not subject to any demand of customs or "octroi" duty at the various ports and gates.

Those of the Greek, Armenian, or Catholic persuasion, who have sincerely and resolvedly embraced Islam are naturally, it is clear, exempt from interference on the point of religion; those, however, who under their own free will have not embraced Islam cannot be subjected to violence or compulsion from any quarter.

The imprisonment of any Greek, Armenian, or Catholic priest becoming necessary, under legal permission, the offender is kept in custody at the Patriarchate, and cannot be imprisoned elsewhere.

No interference can be made regarding the patriarchal staff or crosier, the horses he rides, his men, his or their dresses and robes; or regarding the provincial delegates' or bishop's horses and animals; nor can the delegates and bishops be obliged to afford the use of their residences as "konack" (or traveller's lodging).

Should any law-suit arise between Metropolitans, Delegates, or Bishops, and other individuals, it is referred to the capital, and examined and decided according to the principles of equity, and with a reference to its special nature and conditions.

The Patriarchs and Capu Kiayas, together with fifteen men of the suites, are exempted from all taxes, Government imposts, or customary levies or demands.

Conduct of Clerical Functionaries as practised by them under the name of the above "Spiritual Privileges."

If the Metropolitans, their Delegates, or the Bishops, levy dues at their pleasure from the Christian subjects, neither as regards the amount, nor the method of levying, do the State authorities exercise any interference.

Each sect may open a school of any kind and in any place, nor has the State any interference with or knowledge for cognizance of the method of instruction therein followed. On a Patriarch, Metropolitan, Delegate, or Bishop, demanding the exile of an individual, whoever he may be, among the Christians on the grounds of his having acted contrary to the rites of his sect, such demand is complied with and executed without a trial.

Each Patriarch prohibits the publication and perusal of books among his nation and punishes those who act in a contrary manner.

Concessions recently granted in Spiritual Matters.

The permission formerly accorded to the reparation of churches is now applied to their extension or renewed construction.

In the case of a Christian subject wishing to embrace Mahometanism, inquiries must be made, with a view to ascertaining that no kind of compulsion or violence has been employed, before the Porte in the capital and before the Medjlises in the provinces, in the presence of the person's relations and connections; and if he has voluntarily abandoned his faith, he is to be accepted. Permission is not accorded to children who have not reached the age of puberty or discrimination to change their religion.

Ancient Condition of non-Mussulman Subjects.

At all times non-Mussulman subjects have held property of every description similarly with the Mussulmans, and under precisely the same title-deeds.

While the Mussulman subjects used to pay the State an "ushur," or tenth, upon the produce of the soil, the non-Mussulman subjects used to pay the State a "sumn," or eighth.

Mussulman subjects paying 4 per cent. upon their merchandises as customs duty, non-Mussulman subjects used to pay a duty of 5 per cent.

Non-Mussulman subjects were exempt from military service, and in its place paid compensation tax, or "tizyeh;" besides this, they paid under various names and titles different taxes, from which the Mussulmans were exempt, and rendered certain services under the names of "anja" ( ) and "angaria" (corvée).

They had no permission to travel out of the Ottoman dominions, except such as were at liberty to trade with Europe.

The whole of the public employments and ranks were universally bestowed upon Mussulmans, and the non-Mussulman subjects were ineligible to all of them.

Distinctions existed between the Mussulman and non-Mussulman subjects in the form and colour of their dress and houses, in all transactions and in employment of terms.

Concessions accorded to non-Mussulman Subjects since the Tanzimat.

All the Sultan's subjects are in the enjoyment of equal rights, and security of life and property and preservation of honour and character.

The difference in taxation which existed between the Mussulman and non-Mussulman subject is entirely abolished, and the whole of the Ottoman subjects are now upon an equal footing as regards the payment of taxes, whether of general taxation, of tithes, of custom or other dues.

Forced services of the nature of "anja," or corvée, are completely abolished for all classes of Ottoman subjects.

All classes of Ottoman subjects are at liberty to travel wherever they may please, whether for commerce, for information, or for pleasure.

Ottoman subjects are admitted to military service, and the commutation-tax is abolished; it has, however, been decided that a tax be levied, called "Military Aid Fund" (Tyâne-i-askeriyé) as a substitute for their rendering personal service.

Non-Mussulman subjects are employed in the service of the Porte according to their merits and capacity, and participate in the ranks conferred by the State.

In the provincial assemblies of each Eyalet, Liva, and Kaza, each nation or sect is naturally represented by its spiritual chiefs; but in addition to them they have other members respectively, who all equally have a voice in civil and municipal affairs: and in all causes tried before these assemblies the opinions and decisions of the Mussulman and non-Mussulman members are upon an equal footing.

In the Tidjaret Courts, and Courts of Inquiry, established in the capital and the provinces, the members, likewise, consist of Mussulmans and non-Mussulmans, whose opinions and decisions are on a footing of perfect equality.

Each nation may hold an assembly in its Patriarchate for the transaction of its own special national affairs, such as the control of hospitals, schools, and the like; in the provinces, likewise, each nation chooses and appoints its own chiefs in the cities and the villages.

In the provinces, the larger and the smaller districts (Eyalet, Liva, and Kaza), the general taxation is levied by the Porte, but each nation effects its own assessment for purposes of raising its own national taxation, and the amount being obtained by means of its chiefs is deposited in the national chest. All Ottoman subjects being equal before the law, the legal tribunals accept the evidence and information of subjects of all classes.

All distinctions affecting non-Mussulman subjects in the matter of dress, residence, and other particulars, are completely done away with, and everybody is at liberty to dress himself, to build his house, and to move about precisely as he may like, while as regards forms, titles, and the use of terms, a treatment of perfect equality is practised towards all subjects of the Ottoman Empire.

No. 157.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received February* 1.)

(No. 78.)

My Lord, *Constantinople, January* 19, 1856.

IN concert with my French and Austrian colleagues, I have devoted nearly the whole of to-day and yesterday to the pending question of privileges and reforms. The progress has been considerable in so far as concerns our understanding with the Turkish Ministers. The result of two separate meetings on our part was a paper founded principally on my memorandum, and expressive of our joint opinion after due inquiry and discussion. This series of articles, which is inclosed herewith, became the subject-matter of a third interview between the three Representatives and the two Turkish Ministers, assisted by Prince Callimachi. We met, as before, at the Grand Vizier's house. We agreed to discuss the paper, after a general perusal of its contents, article by article, noting down at the close of each whether, and with what alterations or reserves, it could be accepted unanimously. I observed with pleasure that the Grand Vizier and Fuad Pasha were to all appearance favourably disposed to the acceptance of our proposals. Their assents, however, were varied with different degrees of admission; they intimated, with respect to some leading points, an apprehension of difficulties elsewhere, and they reserved for the whole, in distinct terms, the approval of their colleagues and the sanction of their Government. It is further to be observed, that on two or three points they drew back at first from the statement which had been previously given in by themselves. They seemed to have much to surmount with respect to the abolition of all restraints on conscience in religious matters, and to the admissibility of all classes under rules of general application to public employment.

It was agreed that the question of administrative improvement did not belong to the fourth point in the same sense as that of Christian privileges belonged to it. But no one denied that the two questions were virtually bound up together as the essential elements of an effective reform in this country. The Grand Vizier avowed with laudable frankness that a thorough administrative reform was indispensable to the existence of the Empire.

It can hardly escape your Lordship's notice, on comparing the series of articles with the propositions contained in my memorandum, that although much of what might seem at first sight to have been lopped off, has been only condensed or moulded into a better form, yet that in several instances not only prominent details but even important securities have been dropped. The change is attributable to a very simple cause. It was impossible to avoid some differences of opinion in so extensive and complicated a work, and it was felt by all that whatever discussions might be found unavoidable at a later period, there would be great advantage in placing an unanimous opinion in the outset under the consideration of our Turkish allies. It was evident that their acceptance of the plan, as now presented to them, would be an earnest of further success both in urging the adoption of corresponding measures, and in obtaining whatever else might be necessary for the completion and enforcement of a new administrative system.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 157.

Memorandum.

QUATRIEME garantie:

1. Des mesures efficaces seront prises pour que les garanties promises à tous les sujets de Sa Majesté le Sultan par le hatti-schérif de Gulhané et les lois de Tanzimat, sans distinction de classe ni de culte, reçoivent leur plein et entier effet. Ces principes seront rappelés et consacrés de nouveau par un acte solennel, émané du Souverain.

2. La Sublime Porte ne fera aucune difficulté de proclamer la reconnaissance et le maintien de tous les privilèges spirituels accordés *ab antiquo* et à des dates postérieures, à toutes les communautés non-Mussulmanes établies dans l'Empire, sous l'égide de Sa Majesté le Sultan.

3. Chaque communauté non-Mussulmane sera tenue, dans un délai fixé, de procéder à l'examen de ses immunités actuelles et d'y introduire les réformes exigés par le progrès des lumières et du temps. Les pouvoirs concédés aux Patriarches et aux Evêques des rits Chrétiens par le Sultan Mahomet II et ses successeurs seront mis en harmonie avec la position nouvelle que les intentions généreuses de Sa Majesté le Sultan assurent à ces communautés. Le principe de la nomination à vie des Patriarches sera exactement appliqué. Les redevances ecclésiastiques, de quelque forme et nature qu'elles soient, seront supprimées, et remplacées par la fixation des revenus des Patriarches et Chefs des communautés, et par la location de traitements et salaires équitablement proportionnés à l'importance, au rang et à la dignité des prêtres. Il ne sera porté aucune atteinte aux propriétés mobilières et immobilières des divers clergés Chrétiens. Toutefois l'administration temporelle des communautés non-Mussulmanes sera placée sous la sauvegarde d'une assemblée, choisie dans le sein de chacune des dites communautés parmi les membres du clergé et des laïques.

4. Dans les villes, bourgades, et villages, où la population appartiendra en totalité au même culte, il ne sera apporté aucune entrave à la réparation, d'après leur plan primitif, des édifices destinés au culte, aux écoles, aux hôpitaux, et aux cimitières. Les plans de ces divers édifices, en cas d'érection nouvelle approuvés par les Patriarches ou Chefs de communautés, seront simplement soumis à la Sublime Porte, qui devra les approuver ou faire ses observations dans un délai déterminé.

Chaque culte dans les localités, où ne se trouveront point d'autres confessions religieuses, ne sera soumis, dans ses manifestations extérieures, à aucune espèce de restriction. Dans les villes, bourgades, et villages où les cultes sont mélangés, chaque communauté habitant un quartier distinct, pourra également, en se conformant aux prescriptions ci-dessus indiquées, réparer et consolider ses églises, ses hôpitaux, ses écoles, et ses cimitières.

Lorsqu'il s'agira de la construction d'édifices nouveaux, l'autorisation nécessaire sera demandée à la Sublime Porte, et la Sublime Porte prendra une décision souveraine en accordant cette autorisation à moins d'obstacle administratif. L'intervention de l'autorité administrative dans tous les actes de cette nature, sera entièrement gratuite. Le Gouvernement prendra des mesures pour assurer à chaque culte, quel que soit le nombre de ses adhérents, la pleine liberté de son exercice.

5. Toute distinction ou appellation tendant à rendre une classe quelconque des sujets de Sa Majesté le Sultan inférieure à une autre classe à raison du culte, de la langue ou de la race sera à jamais effacée du Protocole Administratif. Les lois sévirent contre l'usage entre particuliers, ou de la part des autorités, de toute qualification injurieuse ou blessante.

6. Aucun sujet de Sa Majesté le Sultan, à quelque culte qu'il appartienne, ne sera ni insulté ni molesté, encore moins persecuté ou puni à raison de ses opinions religieuses.

7. Tous les sujets de Sa Majesté le Sultan, sans distinction de nationalité, seront admissibles aux emplois publics et aptes à les occuper, selon leur capacité et leur mérite et conformément à des règles d'une application générale.

8. Tous les sujets de Sa Majesté le Sultan seront indistinctement reçus dans les écoles civiles et militaires du Gouvernement aujourd'hui existantes ou qui seraient créés à l'avenir, s'ils remplissent d'ailleurs les conditions d'age et d'examen spécifiées dans les Réglements Organiques des dites écoles.

9. Toutes les affaires civiles ou criminelles dans lesquelles seraient mêlés des Mussulmans avec des non-Mussulmans, ou des non-Mussulmans de rits différents, seront déférées à des tribunaux mixtes.

L'audience de ces tribunaux sera publique, les parties y seront mises en présence et produiront leur témoins, dont les dépositions seront reçues indistinctement sous un serment prêté selon la loi religieuse de chaque culte.

10. Les lois pénales, civiles et commerciales et les règles de procédure à appliquer dans les tribunaux mixtes seront complétées le plus tôt possible et codifiées. Il en sera publié, sous les auspices de la Porte, des traductions dans toutes les langues en usage dans l'Empire.

11. Il sera procédé, dans le plus bref délai possible, à la réforme du système pénitentiaire dans son application aux maisons de détention, punition, ou de correction, et d'autres établissements de même nature, à concilier les droits de l'humanité avec ceux de la justice. Aucune peine corporelle, même dans les prisons, ne pourra être appliquée que conformément à de réglements disciplinaires émanés de la Porte et tout ce qui ressemblerait à la torture sera radicalement aboli. Les infractions à ce sujet seront sévèrement réprimées et entraîneront en outre de plein droit la destitution des autorités qui les auraient ordonnées et des agents qui les auraient commises.

12. L'organisation de la police dans la capitale, dans les villes de province et dans les campagnes, sera révisée de façon à donner à tous les sujets paisibles de Sa Majesté le Sultan les garanties désirables de sécurité quant à leurs personnes et à leurs biens.

13. L'égalité des impôts entraînant l'égalité des charges, comme celle des devoirs entraîne aussi celle des droits, les non-Mussulmans devront, comme les Mussulmans, satisfaire aux obligations de la loi de recrutement. Le principe du remplacement ou du rachat sera admis.

Il sera publié, dans le plus bref délai possible, une loi complète sur l'organisation et sur le mode d'admission et de servir des sujets non-Mussulmans dans l'armée, réglant l'avancement dans la hiérarchie et le traitement affecté à chaque grade. La position d'activité et celle de réforme des officiers seront également garanties.

14. Il sera procédé à une réforme dans la composition des Conseils Provinciaux et Communaux, pour garantir la sincérité des choix des délégués des communautés Mussulmanes et non-Mussulmanes, et la liberté des votes dans les Conseils. La Porte avisera à l'emploi des moyens les plus efficaces pour connaître exactement et de contrôler le résultat des délibérations et les décisions prises.

15. Les lois qui régissent l'achat, la vente, et la disposition des propriétés immobilières seront communes à tous les sujets de Sa Majesté le Sultan. La droit de propriété foncière sera concédé aux étrangers, sous l'observation des lois qui régissent la matière, et l'obligation d'acquitter les mêmes charges que les indigènes.

16. Les impôts sont exigibles au même titre à tous les sujets de Sa Majesté le Sultan, sans distinction de classe ou de culte.

On avisera aux moyens les plus prompts et les plus énergiques de corriger les abus dans la perception des impôts, et notamment des dimes. Le système de la perception directe sera successivement, et aussitôt que faire se pourra, substitué au régime des fermes dans toutes les branches des revenus de l'Etat.

Tant que ce système demeurera en rigueur, il sera interdit, sous les peines les plus sévères, à tous les agents de l'autorité et à tous les membres des Medjlis de se rendre adjudicataires des fermes qui seront annoncées avec publicité et concurrence, ou d'avoir une part quelconque d'intérêt dans leur exploitation.

Les impositions locales seront autant que possible calculées de façon à ne pas affecter les sources de la production ou entraver le mouvement du commerce intérieur.

Les travaux d'utilité publique reçevront une dotation convenable, à laquelle concourront les impositions particulières et spéciales des provinces appelées à jouir de l'établissement des voies de communication par terre et par eau.

Le budget des recettes et dépenses de l'Etat sera communiqué, à une époque périodique et autant que possible par prévision d'une année, au Grand Conseil de Justice.

Le budget sera annuellement publié et l'on procédera à la révision des traitements affectés à chaque emploi.

19. Les chefs et un délégué de chaque communauté désignés par la Sublime Porte seront appelés à prendre part aux délibérations du Grand Conseil dans toutes les circonstances qui intéresseraient la généralité des sujets de Sa Majesté le Sultan. Ils seront spécialement convoqués à cet effet par le Grand Vizier. Le mandat des délégués sera annuel. Ils prêteront serment en entrant en charge.

Tous les membres du Conseil, dans les réunions ordinaires et extraordinaires, émettront librement leurs avis et leurs votes sans qu'on puisse jamais les inquiéter à ce sujet.

20. Les lois contre la corruption, la concussion, ou la malversation, seront appliquées, d'après les formes légales, à tous les sujets de Sa Majesté le Sultan, quelle que soit leur classe et la nature de leurs fonctions.

21. Il est à désirer que la Sublime Porte annonce l'intention de s'occuper au plutôt de son système monetaire et la création d'institutions du crédit public.

No. 158.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 125.)

My Lord, *Foreign Office, February* 4, 1856.

HER Majesty's Government entirely approve of your Excellency's proceedings reported in your despatch No. 73 of the 19th of January, and they consider the memorandum on the fourth point, which you inclose, is very satisfactory.

I have to request your Excellency to report to me your opinion as to the probability of the reforms contained in that memorandum being carried into operation, and as to the guarantees for that purpose which might with propriety be expected from the Porte.

I am, &c.
(Signed) CLARENDON.

No. 159.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 126.)

My Lord, *Foreign Office, February* 4, 1856.

WITH reference to your Excellency's despatch No. 60 of the 16th of January, I have to inform you that Her Majesty's Government entirely approve the course of proceeding which you have followed relative to the questions of privileges and reforms in Turkey.

Her Majesty's Government have learnt with satisfaction the identity of views which exists between your Excellency and your colleagues upon the most important of the points which have come under discussion.

You will express to the Porte to the thanks of Her Majesty's Government, and their cordial satisfaction at the liberal and enlightened spirit in which they have met the proposals that it was the duty of the allies of the Sultan to submit to the Porte; and you will further express the conviction of Her Majesty's Government that by giving real and practical effect to the principles which have been laid down, the best interests of the Sultan will be promoted, and His Majesty will earn for himself the sympathy and gratitude of the Christian Powers, which will prove the firmest support of the position which Turkey is now about to occupy in Europe.

I am, &c.
(Signed) CLARENDON.

No. 160.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(Telegraphic.) *Foreign Office, February* 4, 1856.

THE French Government are afraid that the Porte will not make concessions on the fourth point if we persist in our demand that the punishment of apostates from the Mahometan religion should be abolished.

Her Majesty's Government are for many reasons unwilling to desist from the demand, but you are at liberty to postpone it if you think it will endanger

the settlement of the fourth point, which is of urgent importance before the negotiations begin.

Endeavour at all events to get the punishment of death commuted to some lighter punishment.

No. 161.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(Telegraphic.) *Foreign Office, February* 5, 1856.

WE hear that the Porte is desirous immediately to publish a firman embracing the matters that have been agreed to with respect to the fourth point.

We shall not object to this being done, if you and your colleagues think it expedient, and you approve of the firman, which, of course, will be submitted to you before it is published.

No. 162.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received February 7.)

(No. 90.)

My Lord, *Constantinople, January* 24, 1856.

IN reply to the inquiries which I desired the Acting Vice-Consul at Aleppo, some time ago, to make on the subject of a religious execution alleged to have taken place there in the year 1852, I have lately received the statement of which I have now the honour to transmit a copy herewith.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure 1 in No. 162.

Acting Vice-Consul Barker to Lord Stratford de Redcliffe.

My Lord, *Aleppo January* 7, 1856.

I HAVE the honour to acknowledge the receipt of your despatch dated 5th December, sent by steam-transport "Armenian," which reached my hands on the 1st of this month, wherein accurate information is required respecting the alleged execution of a subject of the Porte at Aleppo, for blasphemy or conversion.

After a careful investigation, and going through all the late Mr. Derry's reports, from 1849 to 1853, about the date when I remember such an execution to have taken place, I have not been able to find any trace of such an event.

But that such executions have taken place, from time to time, are well-established facts.

The last took place in 1852, and the following are the leading facts:—Latouf, or Abd-el-Latouf, a Moslem and cavass of the Russian Consul in this city, M. Raphael de Picciotto, about forty-five years of age, had become nearly blind, and on that account had become a supernumerary cavass. Having had some differences with the inhabitants of his quarter, he blasphemed the religion of Mahomet, upon which his adversaries accused him before the Medjlis, and he was imprisoned, and a maysatta or certificate was signed and sent to Constantinople. As the reply from the capital was long in coming, he was set at liberty, but on an order arriving for his execution, he was taken to the bazaar before the gate of the Khan Fussibieh, and there decapitated.

His body, however, was buried with the usual Moslem rites in the burying-ground opposite the door of Bistan-el-Khalé. The tombstone bears the date;

it is broken in two pieces and fastened with iron. I have the honour to inclose herewith copy of the inscription with a translation.

A similar execution took place some years previous in the quarter called Barkoosa. I have not had time to find out the particulars.

(Signed) E. B. B. BARKER.

Inclosure 2 in No. 162.

Inscription on the Tomb of Abd-el-Lateef.

(Translation.)

THIS tomb is for the excellent martyr the blessed Said-il-Hadgi Abd-el-Lateef, son of Hadgi Haleel the silk-worker, translated a martyr into the mercy of God and his Paradise on the 8th of Gimaz-il-Awal, in the year 1268.

True translation,

(Signed) E. B. B. BARKER.

No. 163.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 160.)

My Lord, *Foreign Office, February 9, 1856.*

I HAVE received your Excellency's despatch No. 90, inclosing a report from Mr. Consul Barker of the circumstances under which Abd-el-Lateef was executed at Aleppo, in the year 1852, for blasphemy; and I have to state to your Excellency in reply, that it would be desirable to know what the exact nature of the offence alleged against this man was; why, because he quarrelled with his neighbours, he blasphemed Mahomet; in what terms he blasphemed; and why, having been decapitated and buried as a Moslem, a tombstone, recording that he was a martyr, was allowed by the Turkish authorities.

I have consequently to instruct your Excellency to call upon Her Majesty's Consul at Aleppo to furnish any information he can obtain upon these points.

I am, &c.

(Signed) CLARENDON.

No. 164.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received February 11.)

(No. 100.)

My Lord, *Constantinople, January 28, 1856.*

HAVING received information from a sure, though private, source that the Turkish Ministers were startled by difficulties proceeding from their colleagues in the Council, and hesitating as to the acceptance of the propositions given in by the three Representatives, I thought it my duty to make an additional effort for their encouragement and support. The points from which they were most inclined to recede, are, those of religious persecution; equal admissibility to office; and the possession of landed property by foreigners. To these important questions I therefore confined myself, as your Lordship will perceive on reading the copy, inclosed herewith, of my instruction to Mr. Pisani. It was no longer a time for recurring to arguments which had been previously exhausted. Respecting the first of the three questions, I sent in the official note which, as your Lordship is aware, had been long since prepared. On the question of landed property I made a statement calculated to remove every doubt of any difference of opinion between me and my colleagues. With regard to public offices, I repeated in decided terms the opinion jointly expressed at our preceding conference.

My note on religious persecutions and the rights of conscience in matters of religion, has received an addition at the end, and a few amendments in the

preceding paragraphs. Your Lordship will be able to appreciate their extent and signification on comparing the two versions, the first of which was forwarded with one of my preceding reports last year. I stated at the time that some changes might be found necessary, and I hope that in the additional sentences I have offered a facility or two for attaining the desired conclusion. Sedition under religious pretences ought to be repressed in Turkey, as elsewhere; and blasphemy, when kept within its natural limits, and not visited with any extreme infliction, may fairly be left on the list of punishable offences.

The French Ambassador had often expressed a wish that I should postpone the complete execution of your Lordship's instructions on this subject until the general question of privileges and reform should be treated with reference to the fourth point of negotiation.

Having complied with his Excellency's wish I felt a greater responsibility as to leaving open the door for an unfavourable decision without the advantage of bringing to bear upon it the full weight of opinion and requisition which had been placed in my hands by Her Majesty's Government.

Mr. Pisani has recorded in what manner the note and the instruction were received by Fuad Pasha and the Grand Vizier. A copy of his report is inclosed herewith.

I have since learnt from him that the joint propositions were taken into consideration at a meeting of the Council the night before last, and generally sanctioned by that Assembly, with the exception of what concerns the possession of landed property by foreigners, and the procedure in Civil Courts. The subject matter of my official note is also reserved for some ulterior communication, and I am under an impression that it will not improbably be made a ground of resistance, which nothing short of a very decided perseverance in support of it will overcome.

Another and I trust a final interview is to take place to-morrow on the whole question of privileges.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure 1 in No. 164.

Lord Stratford de Redcliffe to Mr. Pisani.

Monsieur, *Palais d'Angleterre, le 25 Janvier, 1856.*

SOUS le même pli avec cette instruction vous recevrez un memorandum en Français relatif aux privilèges et reformes administratives dont la Porte s'occupe de concert avec ses alliés, et une note officielle en Anglais, accompagnée d'une traduction Turque, relative aux persécutions religieuses. Vous vous empresserez de présenter ces pièces à son Excellence Fuad Pacha après en avoir donné lecture à son Altesse le Grand Vizier. Celle qui concerne les privilèges est confidentielle, mais les Ministres Ottomans peuvent en faire tel usage qu'ils jugent convenable, en la soumettant même à Sa Majesté le Sultan et à leurs collègues. C'est le même memorandum dont il a été question dans notre seconde réunion chez le Grand Vizier.

Il m'est revenu que je suis supposé d'attacher moins d'importance que les Représentants de France et d'Autriche à ce que la permission de posséder des biens fonds en Turquie soit accordée aux étrangers. J'ai à cœur de faire savoir que cette supposition est tout-à-fait erronée. Je suis convaincu, au contraire, que le rapprochement cordial de la Turquie à l'Europe est essentiel au bien-être et au maintien de l'Empire Ottoman, et que la mesure la plus efficace dans ce sens ne serait autre que la faculté accordée aux étrangers d'y posséder des immeubles de toute espèce.

Quant à la note, elle est à peu près identique en substance avec ce que j'ai soumis au Ministère Ottoman il y a déjà plusieurs semaines par l'ordre exprès de mon Gouvernement, soit de bouche soit par écrit. Les hésitations qui se sont laissées apercevoir dans les réponses des Ministres en dernier lieu, m'imposent le devoir de présenter sans plus de retard cette pièce formelle, que j'avais déjà préparée il y a deux mois environ, et j'espère que la Sublime Porte en prendra connaissance avec les sentiments que j'aime à lui attribuer.

Il ne me reste qu'à ajouter un mot en confirmation de mes opinions, déjà plus d'une fois exprimées, relativement à l'admissibilité de toutes les classes aux conseils et aux emplois publics de l'Empire. Dans l'état actuel des choses c'est l'union seule des classes qui, à mon avis, peut rendre à l'Empire la force qui lui manque dans l'intérieure, et sans la mesure que je viens de nommer, toute union réelle est une impossibilité.

Je vous salue,

(Signé) STRATFORD DE REDCLIFFE.

Inclosure 2 in No. 164.

Note addressed to the Porte by Lord Stratford de Redcliffe.

SEVERAL years have passed away since the execution of a young Armenian at Constantinople, who had renounced the Mahometan faith and returned to that of Christ, followed shortly afterwards by another similar infliction at Broussa, excited the indignation of Europe, and induced the Governments of England and France to unite in preventing the repetition of so great a scandal. The Sultan and his Ministers were not deaf to their persevering remonstrances. The promise given personally by His Imperial Majesty to the British, and also to the French Ambassador, in addition to the official engagements of the Porte, had every appearance of sufficing to secure the Christian subjects of the Empire from religious persecution, and, in particular, to abolish the barbarous practice of putting seceders to death.

It cannot, however, be conceded that in practice these diplomatic agreements between the Porte and its allies, though crowned with the Sultan's promise, have not been attended with results so steady or effectual as the French and British Governments were entitled to expect. In two known instances, individuals have lately suffered death by the hand of the executioner on account of religious considerations. In other cases, imprisonment, ill-treatment, and forced removal to a distance have been employed, either to obtain an unwilling recantation, or to appease the malice of a fanatical populace. Whole families of Catholic converts were on one occasion driven from their homes and sent across the sea into Asia, under circumstances revolting to humanity, and operating on their lives with fatal effect. Protestants, though recognized by Imperial firmans, and recommended to the local authorities, have been exposed to unmerited vexations, while Turkish functionaries, far from protecting them against the violence of their Christian persecutors, have themselves but too often connived at the work of persecution.

Surely the time is come when these remnants of an ignorant age should be completely and permanently effaced, when the Porte's enlightened declarations should be carried into full effect. Acts which, to speak plainly, are absurdities in the view of reason, and horrors in that of humanity, can no longer with prudence defy the common sense and good feeling of nations united by the closest ties. True policy condemns, and civilization rejects them. A legislative system which retains the anomaly is dangerous to those who uphold it. A nation, incapable of throwing off the taint, forfeits at length the sympathy of others, and finally becomes the victim of its insulated weakness.

Deeply convinced of these important truths, and anxious to rescue the Ottoman Empire from evils generated by neglect of them, a friendly Government, in concert with a powerful and generous ally, appeals once more to that wisdom and magnanimity which on critical occasions have rarely been wanting to the counsels of the Porte.

England and France, as every one knows, are making gigantic efforts, and submitting to enormous sacrifices, in support of the Sultan's Empire. Though many glorious successes have marked the progress of their arms, they have still a wide field of exertion before them, and Providence alone can determine the final issue.

Such are the circumstances under which the Undersigned is instructed by his Government to press this subject most earnestly on the attention of the Ottoman Porte. He is ordered to observe that the Great European Powers can never consent to perpetuate, by the triumphs of their fleets and armies, the

enforcement in Turkey of a law which is not only a standing insult to them, but a source of cruel persecution to their fellow-Christians. They are entitled to demand, and the British Government distinctly demands, that the Mahometan who turns Christian shall be as free from every kind of punishment on that account as the Christian who embraces the Mahometan faith. It stands to reason that, in all such cases, the human conscience being left free, the temporal arm must abstain from interfering to coerce its spiritual convictions.

The Undersigned entertains a firm hope that the Sultan's Ministers, enlightened by experience, and duly attentive to the exigencies of time and circumstance, will not only do justice to the motives of this demand, but recognize the necessity of redressing a grievance which stands in such painful contrast with the services rendered to Turkey by Christian Powers.

It rests with the Porte to determine in what manner this just and indispensable reform may be most satisfactorily completed. The Undersigned cannot for a moment doubt that the Turkish Government, in doing away with the last remnant of sanguinary fanaticism, and clearing its antecedent pledges from every shade of uncertainty, will maintain an inviolable protection over all its subjects, of whatever creed, who, following the dictates of conscience in religious matters, may exercise its rights without seeking to disturb the peace of society.

Hitherto the British Government has treated with similar liberality the millions of Mussulman population brought under its rule in India, and it would deeply lament the necessity of adopting a less generous policy towards them.

The Porte, unwilling to incur so deep a responsibility, will, doubtless, bear in mind that society may be secured against sedition working under religious forms, and that religion itself may be secured from reproach, by special enactments applied with judgment and moderation to cases of open turbulence and undisguised blasphemy. Her present and first obligation is to meet the demands of her ally with gratitude equal to the circumstances which inspire that sentiment, and with wisdom adapted to the political prospects of her Empire, and to the welfare of those who profess the Mussulman creed beyond as well as within its limits.

The Undersigned, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure 3 in No. 164.

Mr. Pisani to Lord Stratford de Redcliffe.

My Lord, *Pera, le 26 Janvier*, 1856.

CONFORMEMENT aux ordres que votre Excellence m'a donné je me suis empressé de me rendre chez son Altesse le Grand Vizir et de lui donner lecture des pièces annexées à l'instruction que vous m'avez adressé en date d'hier, savoir, le memorandum en Français relatif aux privilèges et aux reformes administratives, et la note en Anglais, avec une traduction en Turc, par rapport aux persécutions religieuses. Après avoir pris connaissance de ces pièces, son Altesse m'a chargé de vous dire, que quant à la note officielle, elle contient un point fort délicat auquel il ne peut répondre sans l'assentiment de ses collègues; que ce soir même le Conseil Ministériel se réunissait chez lui pour prendre connaissance du résultat des Conférences qui ont eu lieu chez lui avec les Représentants des Puissances alliées au sujet du quatrième point, et qu'il ne manquera pas d'y soumettre aussi la note en question, mais qu'il croyait qu'elle ne serait pas favorablement accueillie.

Après avoir quitté son Altesse je me suis rendu chez Fuad Pacha, à qui j'ai remis les pièces en question, ainsi qu'une copie de l'instruction de votre Excellence. Ce Ministre, après avoir lu les pièces dont il s'agit, m'a dit que il s'empresserait de les communiquer à ses collègues, qui se réunissaient ce soir chez son Altesse le Grand Vizir.

(Signé) E. PISANI.

No. 165.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received February* 11.)

(No. 103.)

Constantinople, January 28, 1856.

My Lord,

I CALLED upon the Grand Vizier a few days ago to thank him for the willingness he had shown to comply with my wishes respecting the temporary disposal of Abbé Hamilton on his arrival here. The visit afforded me an opportunity of going once more over two or three points of the question of privileges and reforms which I thought susceptible of improvement under the general principles jointly recommended by the three Representatives, and formally accepted by the Turkish Ministers.

It is unnecessary to trouble your Lordship with the particulars of our conversation. The appointment of some one, among the intended Representatives of the Christian communities in the Supreme Council, to correspond with their fellow-Christians in the Provinces; the nomination of Deputies from the same communities to take part in the management of their affairs in the capital; the selection of a Christian adviser to be attached to each provincial Governor, and a complete recognition of the rights of conscience in religious matters, are the leading matters on which I dwelt.

It was not my fortune to make much apparent impression on Aali Pasha. His Highness abounded in objections to each of my suggestions. He did not, however, recede from his general declarations in favour of reform, or positively shut the door against any extension of the accepted principles. Feeling, nevertheless, the inexpediency—not to say uselessness—of going into a prolonged discussion, I intimated an intention to send in the official note which I had long prepared on the subject of religious persecutions, and took my leave after exchanging a few sentences on less important matters.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

No. 166.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received February* 11.)

(No. 110.)

Constantinople, January 30, 1856.

My Lord,

I HAVE the honour to forward two despatches from Her Majesty's Consul at Varna, relative to the abduction, and forced conversion to Islamism, of a Christian girl at Pravadi.

It is with much satisfaction that I have to state that the girl in question has been liberated, and restored to her family.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure 1 in No. 166.

Consul Neale to Lord Stratford de Redcliffe.

Varna, December 17, 1855.

My Lord,

I HAVE the honour to report to your Lordship, that subsequently to the receipt of Mr. Odo Russell's despatch of the 27th ultimo, transmitting to me by your Lordship's directions, the translation of a Vizirial letter which has been addressed to the Governor of Silistria, respecting the detention of a Bulgarian girl who had been seduced by a Turk from the district of Pravadi, I have been informed by the Pasha of Varna that the girl had been brought here, upon which I concluded that she would at once be restored to her mother. The Pasha, however, informed me, that as the girl had expressed a strong desire to embrace the Turkish faith, and refused to return to her parents, he should adopt measures

to dissuade the girl from her intention, and that he would consult with his Council, and refer to the laws respecting such matters.

I said to the Pasha, that whatever might be the disposition of the girl, and even if she declared in the presence of her parents that she desired to change her religion, it could not be the intention of the Turkish Government to admit or except as proselyte a girl of eight years of age, and to separate her from her mother. The Pasha stated in reply that he felt bound to pursue the course he had mentioned, and await instructions from the Pasha of Rustchuk, to whom he would report on the subject. Nearly a month has however elapsed, and still the girl remains in charge of the Imaum at Varna, while I have no assurance from the Porte that she will be restored to her parents. I have therefore deemed it to be my duty to bring the case again under the notice of your Excellency.

I have, &c.

(Signed) EDWD. ST. JOHN NEALE.

Inclosure 2 in No. 166.

Consul Neale to Lord Stratford de Redcliffe.

(Extract.)

Varna, January 28, 1856.

I HAVE the honour to acknowledge the receipt this day of the second original letter conveying stringent orders to the Vali of Silistria to cause the girl referred to in my despatch of the 17th of December last, and who had been seduced from her parents, to be restored to them without further delay.

It is with much satisfaction that I am now enabled to report to your Excellency that the girl in question was yesterday sent by the Pasha of Varna to the Greek Bishop here, and that she will be immediately restored to her parents.

No. 167.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received February* 11.)

(No. 111.)

Constantinople, January 30, 1856.

My Lord,

ANOTHER long meeting of the Turkish Ministers and the three Representatives took place yesterday at Her Majesty's Embassy, and I am happy to say with every prospect of a successful issue. Another reference to the Council was found to be necessary on two points of the question of privileges and reforms, namely, those of religion and of land.

The Porte, as its Ministers allege, is resolved that there shall be no more religious persecution in Turkey—no further effusion of blood in execution of judgment on account of religious opinions; but it is thought impossible for the Sultan either to abrogate the Mussulman law, or to make any public declaration equivalent to its abolition in that respect. The Ministers assure me that they are sincerely willing to meet our wishes to the utmost of their power, but they entreat our forbearance, and urge that time and the progress of opinion will not fail to consummate the work of humanity. Observing that my Christian colleagues were not prepared to go the whole length with me, and apprised by M. Thouvenel of his last unfavourable instruction from Count Walewski, I found myself under the necessity of either modifying my demand, or delaying indefinitely the completion of the fourth point. I preferred the former course, as being the least inconvenient, and likely in the end to be attended with the smallest sacrifice. I therefore accepted the Porte's version of the clause relating to religious liberty, slightly amended, with the reserve of obtaining a separate answer to my official note on that subject, which should incorporate the version previously adopted and amended by the three Representatives. Both these versions are inclosed herewith for your Lordship's information, the former marked A, the latter B.

With respect to the possession of land by foreigners, the Porte is unwilling to make so great a concession without some security against the interference of

foreign protection in virtue of the Capitulations. Objections on this ground could only be met with friendly assurances and earnest exhortations. The Sultan's Ministers were reminded that on the question of land, as on that of religion, the establishment of a cordial sympathy between Turkey and Christendom was the main object in view, and that they would best consult their Sovereign's glory and the welfare of the Empire by declaring the principle at once with becoming frankness, and leaving such guards and securities as might be required for a friendly and honourable arrangement hereafter between the respective Powers.

Our conference broke up at a late hour, with a mutual understanding that the Grand Vizier and Fuad Pasha would support the propositions, as modified, in discussion with their colleagues, and that a final decision should be taken and declared with the least practicable delay.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure 1 in No. 167.

(A.)

AUCUN sujet de Sa Majesté le Sultan, à quelque culte qu'il appartienne, ne sera ni insulté ni molesté, encore moins persécuté ou puni à raison de ses opinions religieuses.

Inclosure 2 in No. 167.

(B.)

VU que tous les cultes sont et seront librement pratiqués dans les Etats Ottomans, aucun sujet de Sa Majesté le Sultan ne sera gêné dans l'exercice de la religion qu'il professe, et ne sera en aucune manière inquiété à cet égard. Personne ne pourra être contraint à changer de religion.

No. 168.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 171.)
My Lord, *Foreign Office, February* 13, 1856.

HER Majesty's Government approve of the communication which you made to the Porte as to privileges and reforms, and as to the question of punishments for apostacy, as set forth in the instruction to Mr. Pisani copy of which is inclosed in your Excellency's despatch No. 100 of the 28th ultimo.

Her Majesty's Government also approve of the language which you held to the Grand Vizier on the same subjects, as reported in your despatch No. 103 of the 28th ultimo.

I am, &c.
(Signed) CLARENDON.

No. 169.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 173.)
My Lord, *Foreign Office, February* 13, 1856.

HER Majesty's Government approve your Excellency's proceedings, as reported in your despatch No. 110 of the 30th of January, respecting the case of a Christian girl at Pravadi; and they learn with satisfaction the successful result of your Excellency's representations on her behalf.

I am, &c.
(Signed) CLARENDON.

No. 170.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 174.)
My Lord, *Foreign Office, February* 13, 1856.

WITH reference to your Excellency's despatch No. 111 of the 30th of January, I have to state to you that Her Majesty's Government approve of your having accepted the Porte's version of the clause relating to religious liberty, with the reserve explained in your despatch.

As regards the privilege of holding land, Her Majesty's Government consider it of vast importance to Turkey, as there is reason to believe that a large amount of capital is ready for investment in land, upon proper guarantees as to tenure, whenever peace is restored.

I am, &c.
(Signed) CLARENDON.

No. 171.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received February .)

(Telegraphic.) *Constantinople, February* 3, 1855.

THE fourth point is virtually settled. Turkish forms and hesitations have by delaying its progress retarded the consideration of the first.

No. 172.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received February 15.)

(No. 133. Confidential.)
My Lord, *Constantinople, February* 4, 1856.

M. THOUVENEL has put into my hands an instruction addressed to him by Count Walewski on the subject of religious persecutions in Turkey and liberty of conscience in religious matters. A copy of it is inclosed herewith.

It certainly justifies my colleague in not supporting me to the extent of your Lordship's instructions on that subject.

I have been since reduced to the necessity of making a single stand for the great principles in question, with what success your Lordship will learn from other parts of my correspondence.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 172.

Count Walewski to M. de Thouvenel.

Paris, le 17 Janvier, 1856.

J'AI reçu la dépêche que vous m'avez fait l'honneur de m'écrire le 3 de ce mois, et qui m'annonce que Lord Redcliffe était dans l'intention, conforme d'ailleurs à ses instructions, de demander au Gouvernement du Sultan l'abolition immédiate de pénalités que la loi Ottomane prononce contre les Musulmans qui se convertissent au Christianisme.

Je vous ai informée le 23 Octobre dernier, au désir que m'avait fait exprimer le Gouvernement Anglais, que vous fussiez invité à joindre vos efforts à ceux de Lord de Redcliffe pour obtenir cette réforme de la législation Musulmane. Je répondis alors à Lord Cowley que je vous ai également mandé dans la même dépêche, qu'il nous paraîtrait inopportun d'insister sur une réforme immédiate et radicale en une matière aussi délicate. Quelques explications furent, vers la même époque, exchangées entre l'Ambassadeur de Sa Majesté Impériale à Londres et Lord Clarendon, sur le même sujet, et il fut convenu que cette question devant naturellement trouver place parmi celles qui se rattachent à l'examen de la quatrième garantie, Lord de Redcliffe s'abstiendrait jusque là de toute démarche officielle auprès de la Porte. Quant aux dispositions du Gouvernement de la Reine sur le fond même de la question, la correspondance de M. de Persigny ne m'a pas fait connaître si elles se sont rapprochées de notre propre manière de voir; mais il semble résulter de l'entretien que vous avez eu avec Lord de Redcliffe, que les instructions antérieures auraient été confirmées ou du moins n'auraient point été modifiées.

Dans cette situation j'invite l'Ambassadeur de Sa Majesté Impériale à Londres à aborder de nouveau le sujet avec Lord Clarendon et à lui représenter que nous verrions les plus graves inconvénients à solliciter de la Porte une réforme qu'elle ne pourrait nous accorder qu'au risque de blesser profondément les sentiments et les préjugés des ulémas et des populations Musulmanes et de provoquer des troubles dans l'intérieur de l'Empire Ottoman. Je pense d'ailleurs, Monsieur, et c'est dans ce sens que j'écris à Londres, qu'il y a une distinction essentielle à faire entre les Musulmans d'origine qui se convertiraient au Christianisme et les renégats ou anciens Chrétiens devenus Musulmans qui voudraient redevenir Chrétiens. En fait, les peines sévères qui punissaient le retour de ces derniers au Christianisme sont depuis longtemps abolies; il ne saurait donc y avoir de difficulté à ce que cette abolition fut à jamais consacrée par un acte formel émané de Sa Majesté le Sultan. Mais je suis tout-à-fait d'avis avec vous, Monsieur, qu'il serait dangereux d'aller plus loin et qu'il faut abandonner aux progrès du temps et à l'influence de la civilisation en Orient l'accomplissement d'une réforme plus complète de la législation en matière de prosélytisme.

Vous trouverez ci-joint un paquet contenant quatre boîtes que l'Empereur envoie en cadeau à ceux des grands-officiers de la maison du Sultan que vous aviez désignés comme ayant des titres à cette marque de la munificence de Sa Majesté.

Agréez, &c.
(Signé) A. WALEWSKI.

No. 173.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received February* 15.)

(No. 134.)
My Lord, *Constantinople, February* 4, 1856.

I AM not yet at liberty to announce the formal settlement of the questions treated in connection with the fourth point of negotiation. The Council has agreed to the series of Articles adopted in conference by the three Representatives and their Turkish colleagues, with the insertion of a few words respecting police, of small apparent importance, and an additional clause relating to the development of national resources in Turkey, with the aid of foreign capital, science, and skill.

The Porte's answer to my official note remains to be completed satisfactorily, as the condition of my accepting the altered version of that paragraph in the series which relates to the free exercise of religion according to conscience. I have rejected the draft communicated to me by Fuad Pasha, but, unwilling to embarrass the Sultan by insisting on forms repugnant to his feelings or ideas of duty, and anxious at the same time to bring the fourth point to an early conclusion, agreeably to your Lordship's desire, I have endeavoured to render the proposed note acceptable by dint of amendments and insertions. My version of it, thus altered, is now in the hands of the Turkish Government, and I am led to expect that it will meet, on the whole, with a favourable reception on the part of the Ministry and Council.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 174.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 189.)
My Lord, *Foreign Office, February* 18, 1856.

I HAVE to inform your Excellency that Her Majesty's Government approve your proceedings relative to the fourth point, as reported in your despatch No. 134 of the 4th instant.

I am, &c.
(Signed) CLARENDON.

No. 175.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 192.)
My Lord, *Foreign Office, February* 18, 1856.

I HAVE received your Excellency's despatch No. 133 of the 4th instant, inclosing a copy of Count Walewski's instruction to M. Thouvenel of the 17th of January respecting religious persecutions in Turkey.

I informed Count Persigny when he read to me the instruction in question, that the arguments which it contained respecting the prejudices and fanaticism of the Turks would be equally good against every species of reform; that Her Majesty's Government could not depart from their instructions to your Excellency regarding religious persecutions, which was a subject to which they attached the greatest importance, but as the fourth point was under discussion and as the matter in question might not improperly be treated at the same time, Her Majesty's Government were of opinion that it need not be separately dealt with.

A further despatch was read to me by M. de Persigny from Count Walewski, who represented urgently that the concessions which the Porte was ready to make upon the fourth point, would be endangered if your Excellency persisted in the demand which you had been instructed to make, and Her Majesty's Government were induced to send you the despatch of the 4th instant by telegraph.

I am, &c.
(Signed) CLARENDON.

No. 176.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(No. 193.)

My Lord, *Foreign Office, February* 18, 1856.

WITH reference to the question of religious persecutions in Turkey, and the efforts which your Excellency, as stated in your despatch No. 100 of the 28th of January, very properly continues to make to effect the abolition of the punishment of death as applied to apostates from Islamism, I have to state to your Excellency that Her Majesty's Government are of opinion that it might be strongly represented to the Porte that, as the Turkish Empire is by Treaty stipulations to be declared part and parcel of the European system, it is quite impossible for the Powers of Europe to acquiesce in the continuance in Turkey of a law, and a practice, which is a standing insult to every other nation in Europe. If Turkey is to gain the great and important advantage of being deemed part of the European family of nations, she must by necessity adapt her laws and practices so as to make them compatible with her association with the community of States into which she desires to be admitted.

I am, &c.

(Signed) CLARENDON.

No. 177.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received February 20.)

(No. 158.)

My Lord, *Constantinople, February* 11, 1856.

I AM unable to write as fully to your Lordship to-day as I had wished, being obliged to attend at a conference appointed to take place this morning at the Grand Vizier's house, previous to his Highness' departure for Paris to-morrow.

I have, however, the honour to inclose, for your Lordship's information, copy of a paper containing certain Articles agreed upon yesterday by M. Thouvenel, Baron Prokesch, and myself, with respect to the first point. This paper was communicated yesterday to the Turkish Ministers, and we shall, I hope, be able to obtain their acceptance of it to-day, though probably not without some modifications.

I reserve all necessary remarks and explanations for the next opportunity, which I hope will occur to-morrow.

The firman respecting the rights and privileges of the non-Mussulman subjects of the Porte, will be forwarded to your Lordship by the next opportunity. It has received the Sultan's sanction, and there is every reason to expect that it will be promulgated with due solemnity in two or three days. It is a mere translation of the Articles agreed upon, with an addition suggested by me, as to the encouragement of agriculture and trade, and the employment of foreign capital and industry.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 177.

Memorandum relative to the First Point.

1. LES Traités conclus entre la Russie et la Porte relativement à la Moldavie et à la Valachie ayant cessé d'être en vigueur par suite de la guerre, les Réglements Organiques qui en découlaient, ne seront plus la loi fondamentale de ces deux pays.

Dans cet état de choses la Sublime Porte confirme de nouveau les immunités et priviléges dont les dites Principautés ont joui sous sa suzeraineté depuis

les Capitulations qui leur ont été accordées par les Sultans Bajazet I et Mahomed II.

Elle veut leur en assurer la jouissance d'une manière équitable et solide, en les mettant complétement en harmonie avec les progrès du temps, les besoins et les vœux de toutes les classes de la population, et les rapports établis dans un intérêt commun avec l'Empire Ottoman.

2. La Valachie et la Moldavie, dont les territoires respectifs font partie intégrante de l'Empire Ottoman, auront, chacune, comme par le passé, une administration séparée et indépendante, sous la suzeraineté de Sa Majesté Impériale le Sultan. Les Hospodars seront nommés à vie parmi les familles les plus distinguées du pays. Leur pouvoir sera entouré d'institutions propres à y maintenir le bon ordre dans les Principautés et à fixer sur des bases convenables le bien-être de toutes les classes.

3. Les Principautés seront indépendantes de tout protectorat étranger, et entretiendront par des Chargés d'Affaires nommés par les Hospodars et revocables à leur volonté, des rapports directes avec le Gouvernement Impérial de Turquie.

4. Dans leurs relations avec les Puissances étrangères elles ne seront représentées que par la Sublime Porte.

5. Les Traités conclus par la Sublime Porte seront exécutoires dans les Principautés.

6. La Valachie et la Moldavie payeront, chacune, annuellement au Gouvernement Impérial un tribut déterminé qui sera fixé à une somme équitable et modérée. Par contre elles ne seront, sous aucun prétexte, soumises à d'autres charges de quelque espèce que ce soit, ni astreintes à des livraisons en nature par voie de réquisition ou d'achat forcé.

7. Les Principautés auront le droit d'entretenir les forces qui leur paraîtront nécessaires pour assurer la police et le maintien de l'ordre public. Elles fixeront, d'accord avec la Sublime Porte, la quantité de leurs forces militaires, proprement dites, et le chiffre de l'armée une fois arrêtée ne pourra être augmentée sans une nouvelle entente. Aucune Puissance, d'ailleurs, n'aura qualité pour s'opposer à l'exécution des mesures défensives que la Sublime Porte et les Principautés croiraient devoir combiner pour leur sûreté commune.

8. Les bâtiments Moldaves et Valaques continueront à naviguer librement sous le pavillon privilégié qui leur a été accordé par la Sublime Porte.

9. Dans le cas où l'ordre viendrait à être troublé, il n'appartiendra qu'à la Sublime Porte de le rétablir, mais elle ne recourait à une intervention armée qu'après s'en être entendue avec les Hautes Parties Contractantes quant au mode et à la durée de cette intervention.

10. Aucune forteresse ne sera construite sur la rive gauche du Danube, ni sur aucun point du territoire Moldo-Valaque, sans qu'une entente préalable ne soit intervenue entre l'une ou l'autre Principauté et la Puissance Suzeraine. Toutes les questions relatives à ces forteresses, en temps de paix, seront également réglées d'un commun et libre accord. La Sublime Porte, en temps de guerre, pourra faire occuper par des troupes Ottomanes celles de ces forteresses qui auront été élevées à ses frais exclusifs.

11. Si l'établissement d'un système permanent de quarantaines entre les deux rives du Danube était, contre toute attente, reconnu nécessaire à l'avenir, l'administration sanitaire en Valachie et en Moldavie ne relèverait que du Gouvernement des Principautés. Le principe de toute quarantaine, avant d'être mis en exécution, sera discuté avec la Sublime Porte.

12. Conformément aux priviléges reconnus *ab antiquo* à la Moldavie et à la Valachie, Sa Majesté le Sultan reconnaît et protège l'indépendance de l'administration intérieure des Principautés, et la Sublime Porte est résolue à s'abstenir de toute ingérence, sous quelque forme que ce puisse être, dans les actes de l'autorité indigène, à moins qu'ils ne soient manifestement contraires au présent Acte et au Statut Fondamental, qui en sera le complément, ou attentatoires aux Traités conclus avec les Puissances étrangères, et aux intérêts légitimes qui en dérivent.

13. Tous les cultes, et ceux qui les professent, jouiront d'une égale liberté et d'une égale protection dans les deux Principautés.

14. Aucun individu ni aucune corporation ne pourra être exproprié, pour quelque motif que ce soit, sans une juste indemnité arbitrée par une Commission Mixte donnant aux parties en cause toutes les garanties désirables.

15. Les étrangers pourront posséder des biens fonds en Moldavie et en

Valachie en acquittant les mêmes charges que les indigènes et en se soumettant aux lois.

16. Tous les Moldaves et tous les Valaques seront, sans exception, admissibles aux emplois.

17. Les rapports entre les propriétaires et les paysans seront réglés d'une manière équitable, et autant que possible de gré à gré. Les corvées et servitudes personnelles, encore existantes, sous quelque dénomination que ce soit, seront déclarées rachetables par une loi spéciale, qui devra être rendue et exécutée au plus tard dans un an, de manière à les faire cesser entièrement à une époque rapprochée.

18. Toutes les classes de la population, sans aucune distinction de naissance ni de culte, jouiront de l'égalité des droits civils, et particulièrement du droit de propriété sous toutes les formes, mais l'exercice des droits politiques sera suspendu pour les indigènes placés sous un protection étrangère.

19. Les propriétés foncières, quelques soient leurs détenteurs, seront imposées comme les autres. La capitation sera totalement supprimée.

20. Toutes les industries seront libres, et les monopoles, de quelque nature et espèce qu'ils soient, dans les villes et dans les campagnes, seront radicalement supprimés.

21. Les Hospodars sont électifs et à titre viager. La Porte ne les revoquera jamais que dans le cas de haute trahison judiciairement constaté dans des formes qui seront déterminées.

22. Le candidat choisi sur une liste de trois noms élus d'après des règles convenues, et approuvé par Sa Majesté le Sultan, sera Hospodar.

23. Aussitôt que les bases essentielles de la nouvelle organisation des Principautés auront été posées, il sera procédé à l'élection des nouveaux Hospodars.

Jusque-là les deux Principautés seront administrées, chacune, par un Gouvernement Provisoire ou Caimacamie, pour la composition duquel la Sublime Porte s'entendra avec les Hautes Parties Contractantes.

Le Gouvernement Provisoire jouissant de l'autorité attribuée aux Hospodars, procédera dans le plus bref délai possible, et en présence d'un Commissaire Ottoman, à la nouvelle organisation respective des deux Provinces.

24. La liste civile des Hospodars sera fixée, une fois pour toutes, à chaque entrée en fonctions.

25. Ils auront le droit de nommer et de congédier leurs Ministres. Ils auront la disposition des forces armées conformément aux lois. Ils feront présenter le budget annuel et rendre compte des dépenses à la législature. Ils mettront les lois à exécution. Ils auront le droit de grâce. Ils convoqueront la législature, et cloiront les sessions d'après les formes établies par la loi. Leur initiative et leur sanction seront réglées par une loi.

26. La législature sera constituée de façon à être indépendante dans sa composition et dans son ensemble, à sauvegarder les intérêts de toutes les classes de la population, de satisfaire à leurs vœux légitimes, et de contrôler efficacement les actes de l'administration. Elle votera également toutes les lois relatives à l'organisation de l'armée, à l'administration proprement dite, à celles des finances, de la justice, de l'instruction publique, des biens de l'Etat et des monastères, ainsi que les grandes concessions de travaux publics. Les lois votées par la législature et promulguée par les Hospodars seront obligatoires pour tous les indigènes et les sujets de la Sublime Porte établis dans les Principautés ou y possédant des propriétés foncières.

27. Quelle que puisse être en définitive la modalité de la législature elle comprendra un Sénat, composé des notabilités les plus marquantes du pays.

28. La législation constitutive des deux Principautés devant être uniforme, une Commission, moitié Valaque, moitié Moldave, désignée par les Caimacams d'accord avec le Commissaire Ottoman, se rendra incessamment à Constantinople pour substituer au Réglement Organique non seulement les nouvelles combinaisons nécessités par les Articles précédents, mais toutes celles dont l'expérience aurait démontré l'utilité, et spécialement ce qui regarde l'organisation du pouvoir législatif.

29. Le travail de la Commission sera soumis à la Sublime Porte et aux Hautes Parties Contractantes. Il sera revêtu de l'approbation solennelle de Sa Majesté le Sultan et publié en son nom à Bucharest et à Jassy, dans le délai de trois mois.

No. 178.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received February* 24.)

(No. 160.)

My Lord, *Constantinople, February* 11, 1856.

EVERY practicable exertion has been made by me and my colleagues to bring the preparatory arrangement of the first and fourth points, as they are called, of the impending negotiation to a close before the departure of Aali Pasha for Paris. We have succeeded with respect to the latter, and I entertain a sanguine hope of being able to complete the former also in time, though we have now only twenty-four hours at our disposal for the purpose. Our difficulties have been greatly increased by the want of instructions bearing on the particulars, or even on the principles, to which it is desirable that our proceedings should be adapted in providing for the future condition of Wallachia and Moldavia. The field is wide, and offers many difficult and entangled questions for consideration.

Your Lordship is aware that there are, chiefly, two principles, either of which presents a clear point to set out from, though in different directions One is that of a material, the other of a moral, barrier against foreign encroachment. Could a strong frontier line be obtained against Russia, such, for instance, as the course of the Dniester, with its long-established fortresses, it might be well worth while to unite the two Provinces under a single Government; to give to its Administration a vigorous and decisive character; to place a foreign Prince at its head; and to entrust him with the command of sufficient forces for the defence of the frontier. More than one Power might object to so determined an arrangement, but the real European interest attached to it would probably overrule the objections, as well at Constantinople as elsewhere.

The idea of a moral barrier, without excluding the employment of military means of defence, addresses itself more particularly to the social and administrative condition of the Principalities, and to the welfare of the inhabitants at large as resulting from that condition. In the supposed case the institutions of the country should be such as to content all classes of the population, and their contentment would naturally operate as a bond of union, confidence and goodwill between the Porte and her grateful dependents.

If I may be allowed, in the absence of instructions, to express a personal opinion, I confess that the adoption of the former principle would have been preferable in my judgment; but, under the circumstances, it would have been useless for me to take my stand on that ground, and the only result of such an experiment would have been the failure of our endeavours to send a basis of arrangement to Paris before the commencement of the negotiations.

I felt myself, therefore, compelled to abandon the course which I should have preferred, and to join simply with my colleagues and the Sultan's Ministers in putting forward such principles and institutional forms for each Principality as might hereafter secure the welfare of its inhabitants, and bind them both more closely to the Sultan's Empire.

The result of our discussions, as between the three Representatives, has been already transmitted to your Lordship. It remains for us to obtain the assent of the Turkish Ministers, and to combine our ideas with theirs on the subject of Servia.

Your Lordship will observe that the proposition relating to Moldavia and Wallachia sets aside the Organic Statutes, and grounds the future institutions of the two countries on a modified confirmation of their ancient privileges. It has the salutary effect of substituting the Sultan's charter for Russian dictation, and of being on that account more acceptable to the Principalities. In the remaining Articles we have endeavoured to combine a proper dependence of the Principalities on the Porte, with securities for the maintenance of their privileges, for the administration of justice, for the abolition of abuses, for placing all classes of the population on an equal footing, and, finally, for investing the Prince with a suitable amount of authority.

With respect to the defences of the country, and a Legislature founded on national representation, I had not the good fortune to take the same view as my colleagues of France and Austria. On the former point it was my wish to

define the Sultan's right of sending an army into the Principalities for the defence of the frontier, or erecting fortresses on their territory, in such manner as to guard, in their interest, against abuse without crippling the action of the Sovereign in cases of real necessity. On the second, I was desirous of obtaining a Representative body, capable of exercising a wholesome control over the Executive without opening too much room for popular excitement.

Inclosed herewith are the conflicting paragraphs which appeared respectively in my draft of the propositions and in that presented by M. Thouvenel, and supported by Baron Prokesch. A mutual wish to agree, and want of time for prolonged discussion, induced us to adopt the version as it now stands in the series of numbered Articles.

On the whole, my Lord, I trust that, although my position was in almost every case of disagreement that of a minority, our work, however imperfect, will be found sufficient for the main object immediately in view.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 178.

Conflicting Paragraphs in the Projects respecting the First Point.

M. Thouvenel's Project.

DANS le cas où l'ordre viendrait à être troublé il n'appartiendra qu'à la Sublime Porte de le rétablir, mais elle ne reconnaît à une intervention armée qu'après s'en être entendue avec les Hautes Parties Contractantes quant au mode et à la durée de cette intervention.

Lord Stratford's Project.

LE Sultan se réserve toutefois la faculté d'introduire des troupes Ottomanes dans les Principautés pour en défendre les frontières au cas qu'elles viendraient être menacées, bien entendu que la Porte en donnera avis d'avance au Gouvernement Princier, qu'elle ne les soumettra à aucune charge à cet égard, et qu'elle réglera l'occupation selon la stricte nécessité des circonstances constatées.

No. 179.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received February 24.)

(No. 175.)

My Lord, *Constantinople, February* 13, 1856.

I HAVE the honour to inclose herewith in copy, the memorandum finally agreed upon at the Conference by my colleagues and myself on the subject of the fourth point, relative to the rights and privileges of the non-Mussulman subjects of the Sultan.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 179.

Memorandum agreed upon relative to the Fourth Point.

1. DES mesures efficaces seront prises pour que les garanties promises à tous les sujets de Sa Majesté le Sultan par le hatti-scherif de Gulhané et les lois du Tanzimat, sans distinction de classe ni de culte, reçoivent leur plein et entier effet. Ces principes seront rappelés et consacrés de nouveau par un Acte solennel émané du Souverain.

2. La Sublime Porte proclame la reconnaissance et le maintien de tous les

priviléges spirituels accordés *ab antiquo*, et à des dates postérieures, à toutes les communautés non-Musulmanes établies dans l'Empire, sous l'égide de Sa Majesté le Sultan.

3. Chaque communauté non-Musulmane sera tenue, dans un délai fixé et avec le concours d'une Commission formée *ad hoc* dans son sein, de procéder, avec la haute approbation de Sa Majesté le Sultan, dont un délégué assistera aux délibérations, à l'examen de ses immunités et priviléges actuels, et d'y discuter et soumettre à la Sublime Porte les réformes exigées par le progrès des lumières et du temps. Les pouvoirs concédés aux Patriarches et aux Evêques des rits Chrétiens par le Sultan Mahomet II et ses successeurs, seront mis en harmonie avec la position nouvelle que les intentions généreuses de Sa Majesté le Sultan assurent à ces communautés. Le principe de la nomination à vie des Patriarches, après la révision des réglements d'élection aujourd'hui en vigueur, sera exactement appliqué conformément à la teneur de leurs firmans d'investiture. Les Patriarches, les Métropolitains, Archévêques et Evêques seront assermentés à leur entrée en fonctions d'après une formule concertée en commun entre la Sublime Porte et les chefs spirituels des différentes communautés. Les redevances ecclésiastiques, de quelque forme et nature qu'elles soient, seront supprimées, et remplacées par la fixation des revenus des Patriarches et Chefs des communautés, et par l'allocation de traitements et de salaires équitablement proportionnés à l'importance, au rang, et à la dignité des divers membres du clergé. Il ne sera porté aucune atteinte aux propriétés mobilières et immobilières des divers clergés Chrétiens. Toutefois l'administration temporelle des communautés non-Musulmanes sera placée sous la sauvegarde d'une assemblée, choisie dans le sein de chacune des dites communautés parmi les membres du clergé et des laïques.

4. Dans les villes, bourgades, et villages où la population appartiendra en totalité au même culte, il ne sera apporté aucun entrave à la réparation, d'après leur plan primitif, des édifices destinés au culte, aux écoles, aux hôpitaux, et aux cimitières. Les plans de ces divers édifices en cas d'érection nouvelle approuvés par les Patriarches ou chefs de communautés seront simplement soumis à la Sublime Porte, qui devra les approuver ou faire ses observations dans un délai déterminé.

Chaque culte, dans les localités où ne se trouveront point d'autres confessions religieuses, ne sera soumis, dans ses manifestations extérieures, à aucune espèce de restriction. Dans les villes, bourgades, et villages où les cultes sont mélangés, chaque communauté, habitant un quartier distinct, pourra également, en se conformant aux prescriptions ci-dessus indiquée, réparer et consolider ses églises, ses hôpitaux, ses écoles, et ses cimitières.

Lorsqu'il s'agira de la construction d'édifices nouveaux, l'autorisation nécessaire sera demandée à la Sublime Porte par l'organe du Patriarche-en-chef de communauté à la Sublime Porte, qui prendra une décision souveraine en accordant cette autorisation à moins d'obstacle administratif. L'intervention de l'autorité administrative dans tous les actes de cette nature, sera entièrement gratuite. Le Gouvernement prendra des mesures pour assurer à chaque culte, quelque soit le nombre de ses adhérents, la pleine liberté de son exercice.

5. Vu que tous les cultes sont et seront librement pratiqués dans les Etats Ottomans, aucun sujet de Sa Majesté le Sultan ne sera gêné dans l'exercice de la religion qu'il professe, et ne sera en aucune manière inquiété à cet égard. Personne ne pourra être contraint à changer de religion.

6. Toute distinction ou appellation tendant à rendre une classe quelconque des sujets de Sa Majesté le Sultan inférieure à une autre classe à raison du culte, de la langue, ou de la race, sera à jamais effacée du Protocole Administratif. Les lois séviront contre l'usage entre particuliers, ou de la part des autorités, de toute qualification injurieuse ou blessante.

7. Tous les sujets de Sa Majesté le Sultan, sans distinction de nationalité, seront admissibles aux emplois publics et aptes à les occuper selon leur capacité et leur mérite, et conformément à des régles d'une application générale.

8. Tous les sujets de Sa Majesté le Sultan seront indistinctement reçus dans les Ecoles Civiles et Militaires du Gouvernement, aujourd'hui existantes, ou qui seraient créés à l'avenir, s'ils remplissent d'ailleurs les conditions d'âge et d'examen spécifiées dans les Réglements Organiques des dites Ecoles.

De plus chaque communauté est autorisé à établir des Ecoles Publiques de Science, d'Art, et d'Industrie; seulement le mode d'enseignement et le choix des

professeurs dans les écoles de cette catégorie seront sous le contrôle d'un Conseil Mxte d'Instruction Publique dont les membres seront nommés par Sa Majesté Impériale.

9. Comme il est décidé que des Tribunaux Mixtes et Speciaux seront institués pour juger les procès criminels entre des Musulmans et des non-Musulmans, ou des non-Musulmans de rits différents, et que des Tribunaux de Commerce Mixtes existent déjà pour les affaires commerciales, un code pénal, un code commercial, et des codes de procédure relatifs à ces tribunaux sont sur le point d'être complétés et le seront au plutôt. Les procès ayant trait aux affaires civiles continueront à être jugées d'après les lois et les réglements par devant les Conseils Mixtes des Provinces en présence du Gouverneur et du juge du lieu. Les procès civils spéciaux, comme ceux de succession ou d'autre de ce genre, entre les sujets de même rit, pourront à leur demande être renvoyés par les Conseils des Patriarches ou des communautés.

L'audience de ces tribunaux sera publique. Les parties y seront mises en présence et produiront leurs témoins dont les dépositions seront reçues indistinctement sous un serment prêté selon la loi religieuse de chaque culte.

Les lois pénales, correctionnelles et commerciales et les régles de procédure à appliquer dans les Tribunaux Mixtes, seront complétées le plus tôt possible et codifiées. Il en sera publié, sous les auspices de la Porte, des traductions dans toutes les langues en usage dans l'Empire.

10. Il sera procédé, dans le plus bref délai possible, à la réforme du système pénitentiaire dans son application aux maisons de détention, punition, ou de correction, et d'autres établissements de même nature, afin de concilier les droits de l'humanité avec ceux de la justice. Aucune peine corporelle, même dans les prisons, ne pourra être appliquée que conformément à des réglements disciplinaires émanées de la Porte, et tout ce qui ressemblerait à la torture sera radicalement aboli. Les infractions à ce sujet seront sévèrement réprimées et entraineront en outre de plein droit la destitution des autorités qui les auraient ordonnées et des agents qui les auraient commises.

11. L'organisation de la police, dans la capitale, dans les villes de province et dans les campagnes, sera révisée de façon à donner à tous les sujets paisibles de Sa Majesté le Sultan les garanties désirables de sécurité quant à leurs personnes et à leurs biens.

12. L'égalité des impôts entrainant l'égalité des charges, comme celle des devoirs entraîne aussi celle des droits, les non-Musulmans devront, comme les Musulmans, satisfaire aux obligations de la Loi de Recrutement. Le principe du remplacement ou du rachat sera admis.

Il sera publié, dans le plus bref délai possible, une loi complète sur le mode d'admission et de service des sujets non-Musulmans dans l'armée, de manière à leur assurer la position la plus convenable.

13. Il sera procédé à une réforme dans la composition des Conseils Provinciaux et Communaux pour garantir la sincérité des choix des délégués des communautés Musulmanes et non-Musulmanes et la liberté des votes dans les Conseils. La Sublime Porte avisera à l'emploi des moyens les plus efficaces de connaître exactement et contrôler le résultat des délibérations et des décisions prises.

14. Comme les lois qui régissent l'achat, la vente et la disposition des propriétés immobilières sont communes à tous les sujets du Sultan, Sa Majesté est aussi disposée à permettre aux étrangers de posséder des propriétés foncières dans ses Etats, en se conformant aux lois et en acquittant les mêmes charges que les indigènes, et après les arrangements qui auront lieu avec les Puissances étrangères.

15. Les impôts sont exigibles au même titre de tous les sujets de Sa Majesté le Sultan, sans distinction de classe ni de culte; on avisera aux moyens les plus promptes et les plus énergiques de corriger les abus dans la perception des impôts et notamment des dîmes. Le système de la perception directe sera successivement, et aussitôt que faire se pourra, substitué au régime des fermes dans toutes les branches des revenus de l'Etat.

Tant que ce système demeurera en vigueur, il sera interdit sous les peines les plus sévères à tous les agents de l'autorité et à tous les membres des Medjlis de se rendre adjudicataires des fermes qui seront annoncées avec publicité et concurrence, ou d'avoir une part quelconque d'intérêt dans leur exploitation.

Les impositions locales seront autant que possible calculées de façon à

ne pas affecter les sources de la production ou à entraver le mouvement du commerce intérieur.

16. Les travaux d'utilité publique recevront une dotation convenable, à laquelle concourront les impositions particulières et spéciales des provinces appelées à jouir de l'établissement des voies de communication par terre et par eau.

17. Le budget des recettes et dépenses de l'Etat sera communiquée à une époque périodique, et autant que possible par prévision d'une année, au Grand Conseil de Justice. Le budget sera annuellement publié, et l'on procédera à la révision des traitements affectés à chaque emploi.

18. Les Chefs et un Délégué de chaque communauté désignés par la Sublime Porte, seront appelés à prendre part aux délibérations du Conseil Suprême de Justice dans toutes les circonstances qui intéresseraient la généralité des sujets de Sa Majesté le Sultan. Ils seront spécialement convoqués à cet effet par le Grand Vizir. Le mandat des Délégués sera annuel. Ils prêteront serment en entrant en charge.

Tous les membres du Conseil dans les réunions ordinaires et extraordinaires émettront librement leurs avis et leurs votes sans qu'on puisse jamais les inquiéter à ce sujet.

19. Les lois contre la corruption, la concession, ou la malversation seront appliquées d'après les formes légales, à tous les sujets de Sa Majesté le Sultan, quelle que soit leur classe et la nature de leurs fonctions.

20. Il est à désirer que la Sublime Porte annonce l'intention de s'occuper au plutôt de la réforme de son système monétaire, et de la création d'institutions de crédit public.

No. 180.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received February* 24.)

(No. 176.)

My Lord, *Constantinople, February* 13, 1856.

I HAVE ascertained that the Turkish version, as prepared for the Sultan's firman, of the concerted Articles relating to privileges and reforms, agrees completely with the original, in French, transmitted to your Lordship. Although the Sultan has given his consent, the promulgation of the firman, translation of which is herewith inclosed, may still be delayed for three or four days. The instrument itself is to be invested with the Sultan's hatti-sherif, and read solemnly at the Porte in presence of the Ministers, the grand functionaries of the Empire, and the heads of religious communities. It is also to be communicated to the whole Diplomatic body, as well as to those Representatives who took a direct part in preparing the groundwork of it. Finally, it is to be sent into the provinces for publication according to custom.

I have urged the Turkish Ministers not to shrink from giving the utmost solemnity and publicity to this final act of reform. It has been deliberately adopted as indispensable for the existence of the Empire, and the Turkish Government cannot therefore neglect its communication to the people and its effective enforcement without exposing themselves to the severest reproaches. Much will depend, however, on the zeal and spirit with which the measures in preparation, and, generally, the means of execution, are stimulated and directed. The change in prospect is as great as it is beneficial, and proportionate efforts are required to keep it alive, and to carry it into effect, so as to produce decisive and durable results.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 180.

Draft of Firman.

(Traduction.)

MON présent firman Impérial est adressé à toi, mon illustre Grand Vizir et mon *alter ego*, distingué par les belles qualités, et décoré du Noble Nishan de Medjidiyé de la première classe, Mehemed Emin Aali Pacha.

Depuis le jour de mon avènement au Trône, je n'ai eu qu'une pensée, celle de faire, par toutes sortes de moyens, et d'une manière complète, le bonheur de toutes les classes de mes sujets, qui sont un dépôt confié par le Ciel entre nos mains. Dieu soit loué! mes efforts à cet égard ont produit des fruits très-utiles, comme on a vu, et mon Empire et ma nation font de plus en plus des progrès dans la voie de la prospérité. Mais je veux donner une nouvelle vigueur et plus d'extension aux réformes que j'ai réussi de faire jusqu'ici, et cela afin de ne laisser rien à désirer par rapport à la dignité de ma Sublime Porte, et à la haute et importante position qu'elle occupe parmi les nations du monde social.

Par un effet des efforts pleins de zèle de tous mes sujets, et de la sollicitude et de l'assistance des Grandes Puissances, mes fidèles et sincères alliées, les droits de ma Sublime Porte, quant à l'extérieur, viennent, grâces à Dieu, d'acquérir une nouvelle force et c'est l'aurore de beaux jours pour ma Sublime Porte. Dans l'intérieur, aussi, mes vœux sont de voir la force de mon Empire augmenter; le bonheur de toutes les classes de mes sujets bien établi, attendu qu'attachées les unes aux autres par les liens d'une entente cordiale et par le même patriotisme, elles sont à mes yeux, ainsi que ma sollicitude fraternelle l'exige, toutes égales; et les mesures calculées à faire prospérer mes Etats, prendre un essor toujours croissant. Telle est ma volonté pleine de bonté. Cela étant, j'ordonne, et mes ordres sont dictés par la justice même, que l'on mette en exécution les points suivants, savoir:

Les assurances que j'ai données et accordées par le hatti-schérif qui a été lu à Ghul-Hané, sur les réformes, par rapport à la sûreté de la fortune et à la conservation de l'honneur de toutes les classes de mes sujets, sans distinction, de quelque religion qu'ils soient, sont cette fois-ci aussi confirmées, et conséquemment, il faut qu'elles soient ponctuellement mise en pratique en prenant pour cela des mesures énergiques.

Tout les priviléges, toutes les immunités, qui ont été octroyés aux communautés Chrétiennes et autres qui se trouvent dans mes Etats sous ma protection souveraine par mes augustes ancêtres, et dans les dernières années, sont cette fois-ci aussi confirmés. Seulement, on procédera à la révision, dans un délai fixé, des priviléges et des immunités actuels de chaque communauté Chrétienne et autre; et les améliorations exigées par les temps qui courent, par l'état actuel de la société, et par les lumières acquises, seront faites avec mon approbation souveraine; mais les Conseils qui seront créés exprès aux Patriarcats, sous l'inspection de ma Sublime Porte, seront en devoir de discuter ces améliorations et de les représenter à ma Sublime Porte. Le pouvoir qui a été donné par le conquérant Sultan Mehemed II et par mes augustes ancêtres aux Patriarches et aux Evêques Chrétiens, sera combiné avec la nouvelle position que, par un effet de mes intentions généreuses, je viens de faire et d'assurer aux communautés, et après que le mode d'élection qui existe actuellement à l'égard des Patriarches aura été amélioré, un Patriarche conservera son poste à vie en vertu de son diplôme: système qui doit être complètement et réellement maintenu.

Conformément à un mode qui sera convenu entre ma Sublime Porte et les chefs spirituels des différentes communautés, les Patriarches, les Archévêques, les Vicaires, les Evêques, et les Rabbins seront assujettis à la prestation de serment, suivant les règles usitées, lors de leur nomination.

Tous les revenants-bons, tous les profits casuels qui sont, pour un motif ou pour un autre, donnés aux prêtres, sont prohibés. Il sera assigné aux Patriarches et aux chefs des communautés, au lieu de ces revenants-bons et de ces profits casuels, des revenus fixes. Il sera assigné aussi, d'une manière juste et équitable, des salaires aux prêtres et à d'autres suivant leurs rangs et l'importance de leurs postes, et d'après ce qui aura été décidé plus tard. Il ne sera porté aucune atteinte aux biens meubles des prêtres.

Un Conseil composé des membres élus par les prêtres et la multitude de chaque communauté, sera chargé de diriger les affaires nationales de cette communauté Chrétienne ou autre.

Il ne sera fait aucune opposition aux réparations à faire, sur les plans primitifs et existants, aux édifices destinés au culte, écoles, hôpitaux, cimitières, et autres semblables dans les bourgs et villages. Et lorsqu'il deviendra nécessaire d'élever pour la première fois de pareils édifices, si le Patriarche, ou bien si les chefs de la nation approuvent l'érection d'un nouvel édifice, il faudra montrer à ma Sublime Porte le plan de l'édifice projeté, afin que la bâtisse se fasse investir de la permission souveraine, que je donnerai, ou bien, afin que, dans un délai donné, on fasse voir les objections qu'il y a à cette érection.

S'il se trouve dans quelque endroit une communauté à part, c'est-à-dire, sans qu'il y ait parmi elle des gens d'une autre religion, cette communauté pourra, sans aucune réserve, y exercera son culte publiquement; mais dans les villes, les bourgs, et les villages dont les habitants forment des communautés de différentes communions, chaque communauté pourra, dans le quartier séparé qu'elle habite, et en s'adaptant au principe susénoncé, réparer et consolider ses propres églises, ses écoles, ses hôpitaux et cimitières.

Quant à l'érection d'un nouvel édifice, le Patriarche, ou bien le Synode, demandera pour cela la permission de ma Sublime Porte, qui l'accordera, s'il n'y a là aucun obstacle sous le rapport de sa politique intérieure.

Dans ces sortes d'affaires, ce que l'autorité fera, elle doit le faire purement par charité.

On prendra les mesures nécessaires, des mesures énergiques, pour assurer à ceux qui professent une religion l'exercice de leur culte avec la plus grande liberté.

Sont à jamais abolis dans les écrits de la Chancellerie Impériale, tous les termes, toutes les épithètes, toutes les distinctions qui emportent l'idée de vouloir tenir une classe de sujets de mon Empire plus bas qu'une autre, pour des motifs de religion, de langue, et de nationalité. Il sera défendu par la loi aux particuliers, et aux employés aussi, de se servir d'une espèce quelconque de termes offensants et déshonorants parmi eux.

Attendu que dans mes Etats tous les cultes s'exercent librement, aucun de mes sujets ne sera empêché d'exercer la religion dans laquelle il se trouve ni être molesté quand il l'exerce. Nul ne sera forcé de changer de religion.

Comme le choix et la nomination des autorités et des employés de ma Sublime Porte dépend de ma volonté souveraine, tous mes sujets, de quelque nation qu'ils soient, seront reçus au service et aux emplois du Gouvernement et employés conformément aux réglements qui sont applicables à tous, en général, suivant leur capacité. Et s'ils remplissent les conditions voulues par les réglements qui régissent mes écoles Impériales en ce qui regarde l'âge et l'examen, tous, sans distinction, seront reçus au service militaire ainsi qu'au service civil de ma Sublime Porte.

En outre, chaque communauté aura la permission d'établir des écoles nationales pour les sciences et les arts. Seulement les études de ces écoles publiques, et le choix des précepteurs, seront sous l'inspection et la censure d'une Comité Mixte et Polytecnique dont les membres seront nommés par ma Sublime Porte.

Tous les procès touchant les causes mercantiles ou criminelles qui surviendront entre les Musulmans et les sujets Chrétiens ou autres, ou bien, entre des Chrétiens et autres professant des religions différentes, seront référés à des Cours Mixtes. Les séances pour entendre ces causes seront publiques; le demandeur et le défendeur seront confrontés, et les témoins qu'ils produiront devront prendre serment de ne dire dans leur témoignage que la pure vérité, serment qu'il faut qu'ils prennent toujours et cela suivant leur religion. Des procès ordinaires dans les Provinces et dans les Sandjaks seront examinés en présence du Vali et du Cadi dans les Cours Mixtes de ces pays-là, ou suivant les réglements, et dans ces tribunaux et ces Medjlis les séances seront publiques.

Dans les procès d'une nature particulière, comme, par exemple, un procès entre deux sujets, Chrétiens et autres, relativement à une succession, si les parties contestantes le veulent, leur cause sera portée devant les Chefs et son Medjlis pour y être examiné et jugé.

Le Code de Commerce, le Code Pénal, et le système à suivre dans les Cours Mixtes, ainsi que les réglements sur les discussions judiciaires, seront terminés

dans le plus court délai possible, puis rédigés, traduits dans plusieurs langues usitées dans mes Etats et publiés.

Afin de combiner les droits de l'humanité avec ceux de l'équité on procédera à l'amélioration, dans le plus court délai possible, des prisons et des autres lieux de détention des prévenus, ou de ceux qui ne méritent qu'une punition légère, et du système d'emprisonnement; et à l'exception des réglements de police établis par ma Sublime Porte à l'égard même des prisons, toute espèce de mauvais traitement, tel que punition corporelle et question, est complétement abolie; et comme toutes les violences qui auront lieu, contrairement à cette abolition, sont prohibées, les autorités qui auront ordonné l'application de la question, seront punis, ainsi que ceux qui l'auront exécutée, conformément au Code Pénal.

La police à établir, tant dans la capitale que dans les provinces, dans les villes, et dans les villages, doit être établie de manière à assurer véritablement et énergiquement la vie et les biens de tous les habitants paisibles.

* L'égalité des taxes, les sujets Chrétiens et autres aussi doivent fournir, comme les sujets Musulmans, leur contingent de troupes; ainsi ils sont obligés de se soumettre à la décision qui a été prise à cet égard dernièrement. Mais dans cette question on suivra le système de donner un équivalent en argent ou bien donner de l'argent et s'exempter ainsi de service actif.

On fera des réglements sur la manière d'employer les sujets dans les rangs de l'armée indépendamment des Musulmans; et ces réglements seront publiés dans le plus court délai possible.

On procédera à réformer les réglements sur la formation des Medjlis des Provinces et des Sandjaks, afin de mettre l'élection des membres Musulmans, Chrétiens et autres, sur un bon pied, d'assurer la manifestation des opinions franchement et candidement, afin que ma Sublime Porte, connaissant exactement le résultat des opinions, la décision qui a été prise et le jugement qui a été fait, elle prenne en conséquence les mesures énergiques qui sont nécessaires.

Attendu que dans les affaires commerciales et par rapport au droit de posséder des biens, les lois sont égales à l'égard de tous mes sujets, après que ma Sublime Porte aura fait un arrangement avec les Puissances étrangères ayant pour but que les étrangers se soumettent à cet égard aux lois de ma Sublime Porte et aux réglements locaux, et qu'ils payent les mêmes impôts que les indigènes, le droit de posséder des immeubles sera accordé aux étrangers aussi.

Comme les impôts et les taxes qui sont levés sur tous les sujets de mon Empire, sont perçus sur un pied d'égalité, sans différence de classe et de religion, il faut songer aux moyens les plus prompts à faire cesser les abus qu'il y a sur la perception de ces impôts, et particulièrement sur la perception de la dîme, tant qu'il est possible de percevoir sans cesse directement les revenus de ma Sublime Porte, à la place du système de les affermer, il faut les percevoir directement. Mais tant que le système actuel est suivi, si quelques uns parmi les membres du Medjlis prend à ferme quelque chose qui est criée aux enchères publiques, ou s'ils en prennent une action, cela leur sera défendu sous de peines sévères.

Les taxes locales doivent, autant qu'il est possible, être assises de manière à ne pas faire du tort aux produits, et à ne pas empêcher le commerce intérieur.

L'argent convenable qui sera destiné à des objets utiles sera exigé des Provinces et des Sandjaks qui tireront l'avantage des routes par terre et par mer. On ajoutera à cela d'autres taxes.

Comme ma Sublime Porte a fait dernièrement un budget sur ses revenus et ses dépenses, il faut que l'on mette ses soins à le mettre complètement à exécution.

Il faut que l'on commence à payer les appointements qui ont été fixés à chaque emploi.

Un employé sera destiné de ma part pour chaque communauté afin de conférer avec les Chefs de la communauté sur les affaires qui concernent la généralité de mes sujets, et pour assister au Conseil d'Etat. Cet employé a été pris exprès du Ministère du Grand Vizirat. Ces employés sont nommés pour un an, et lors de leur nomination on leur fera de suite prendre serment.

Les membres du Conseil d'Etat, tant dans les séances ordinaires que dans les séances extraordinaires, manifesteront vraiment leur avis et leurs opinions, et ils ne seront en aucune manière molestés pour cela.

* Le traducteur ne comprend pas ce passage.

Les dispositions, les lois sur les intrigues, sur la corruption, seront exécutoires envers tous les sujets de ma Sublime Porte, à quelque classe qu'ils appartiennent, conformément au principe susénoncé.

La Sublime Porte instituera des choses qui sont propres à donner du crédit à son système monétaire, comme, par exemple, une banque, et elle destinera des capitaux nécessaires pour ces objets qui sont la source de la richesse.

Ma Sublime Porte fera les routes et les canaux nécessaires pour le transport des produits de l'Empire, et elle donnera des facilités réelles pour donner plus d'extension à l'agriculture en faisant disparaître tout ce qui y met obstacle.

No. 181.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received March 2.*)

(No. 213.)

My Lord, *Constantinople, February 21, 1856.*

INCLOSED herewith in Turkish and French, are printed copies of the Sultan's firman and hatti-sherif, on the subject of privileges and reforms.

The French publication is considered as official, and I received the copies in that language from Fuad Pasha. I have had them carefully compared with the Turkish, and I have corrected, in writing, the only passage which has been pointed out to me as at all varying from the original propositions.

Precious, and full of hope, as this Imperial Charter is, it will soon fall in public estimation, and finally become an idle tenant of the Porte's State-Paper Office, unless immediate and assiduous efforts are made to give it effect by adequate measures and corresponding practical arrangements.

Under this impression I have already inquired of the Turkish Ministers in what manner they mean to proceed, and I am happy to say that I have received an answer expressive of sincerity from Fuad Pasha and the Kaimakam.

The copies inclosed herewith of an instruction which I addressed to Mr. Pisani, and of his report, will acquaint your Lordship with the particulars of what passed between us.

My remarks on the ordinary character of the Sultan's hatti-sherif, as compared with what I had been led to expect, were not unfounded; but taking the other forms into consideration, I see no reason to doubt the impressiveness of the promulgation or the sincerity of the Sultan's Government, in meeting so fully the wants of the Empire and the counsels of its friends.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure 1 in No. 181.

Firman.

QU'IL soit fait en conformité du contenu.

A vous, mon Grand Vizir, Mehemed Emin Aali Pacha, décoré de mon Ordre Impérial du Medjidiyé de la première classe et de l'Ordre du Mérite Personnel; que Dieu vous accorde la grandeur et double votre pouvoir!

Mon désir le plus cher a toujours été d'assurer le bonheur de toutes les classes des sujets que la Divine Providence a placés sous mon sceptre Impérial, et, depuis mon avénement au Trône, je n'ai cessé de faire tous mes efforts dans ce but.

Grâces en soient rendues au Tout-Puissant, ces efforts incessants ont déjà porté des fruits utiles et nombreux. De jour en jour le bonheur de la nation et la richesse de mes Etats vont en augmentant. Désirant aujourd'hui renouveler et élargir encore les réglements nouveaux institués dans le but d'arriver à obtenir un état de choses conforme à la dignité de mon Empire et à la position qu'il occupe parmi les nations civilisées, et les droits de mon Empire ayant aujourd'hui par la fidélité et les louables efforts de tous mes sujets et par le concours bienveillant et amical des Grandes Puissances, mes nobles alliés, reçu de l'extérieur une consécration qui doit être le commencement d'une ère nouvelle,

je veux en augmenter le bien-être et la prospérité intérieure, obtenir le bonheur de tous mes sujets, qui, à mes yeux, sont tous égaux et me sont également chers, et qui sont unis entre eux par des rapports cordiaux de patriotisme, et assurer les moyens de faire de jour en jour croître la prospérité de mon Empire.

J'ai donc résolu et j'ordonne la mise à exécution des mesures suivantes:

Les garanties promises de notre part à tous les sujets de mon Empire par le Hatti-i-Humaïoun de Gul-Hané et en conformité du Tanzimat, sans distinction de classes ni de culte, pour la sécurité de leurs personnes et de leurs biens et pour la conservation de leur honneur, sont aujourd'hui confirmées et consolidées: et pour qu'elles reçoivent leur plein et entier effet, des mesures efficaces seront prises.

Tous les priviléges et immunités spirituels accordés *ab antiquo* de la part de mes ancêtres, et à des dates postérieures, à toutes les communautés Chrétiennes ou d'autres rites non-Musulmans établis dans mon Empire, sous mon égide protectrice, seront confirmés et maintenus.

Chaque communauté Chrétienne ou d'autre rite non-Musulman, sera tenue, dans un délai fixé et avec le concours d'une Commission formée *ad hoc* dans son sein, de procéder, avec ma haute approbation et sous la surveillance de ma Sublime Porte, à l'examen de ses immunités et priviléges actuels, et d'y discuter et soumettre à ma Sublime Porte les réformes exigées par les progrès des lumières et du temps. Les pouvoirs concédés aux Patriarches et aux Evêques des rites Chrétiens par le Sultan Mahomet II et ses successeurs, seront mis en harmonie avec la position nouvelle que mes intentions généreuses et bienveillantes assurent à ces communautés. Le principe de la nomination à vie des Patriarches, après la révision des réglements d'élection aujourd'hui en vigueur, sera exactement appliqué, conformément à la teneur de leurs firmans d'investiture. Les Patriarches, les Métropolitains, Archevêques, Evêques, et Rabins seront assermentés à leur entrée en fonctions, d'après une formule concertée en commun entre ma Sublime Porte et les chefs spirituels des diverses communautés. Les redevances ecclésiastiques, de quelque forme et nature qu'elles soient, seront supprimées et remplacées par la fixation des revenus des Patriarches et chefs des communautés et par l'allocation de traitements et de salaires équitablement proportionnés à l'importance du rang et à la dignité des divers membres du clergé.

Il ne sera porté aucune atteinte aux propriétés mobilières et immobilières des divers clergés Chrétiens; toutefois, l'administration temporelle des communautés Chrétiennes ou d'autres rites non-Musulmans, sera placée sous la sauvegarde d'une Assemblée, choisie dans le sein de chacune des dites communautés, parmi les membres du clergé et les laïcs.

Dans les villes, bourgades et villages où la population appartiendra en totalité au même culte, il ne sera apporté aucune entrave à la réparation, d'après leur plan primitif, des édifices destinés au culte, aux écoles, aux hôpitaux et aux cimitières. Les plans de ces divers édifices, en cas d'érection nouvelle, approuvés par les Patriarches ou chefs de communautés, devront être soumis à ma Sublime Porte, qui les approuvera par mon ordre Impérial, ou fera ses observations dans un délai déterminé.

Chaque culte, dans les localités où ne se trouveront pas d'autres confessions religieuses, ne sera soumis à aucune espèce de restriction dans la manifestation publique de sa religion. Dans les villes, bourgades et villages où les cultes sont mélangés, chaque communauté, habitant un quartier distinct, pourra également, en se conformant aux prescriptions ci-dessus indiquées, réparer et consolider ses églises, ses hôpitaux, ses écoles et ses cimitières. Lorsqu'il s'agira de la construction d'édifices nouveaux, l'autorisation nécessaire sera demandée par l'organe des Patriarches ou chefs des communautés à ma Sublime Porte, qui prendra une décision souveraine, en accordant cette autorisation, à moins d'obstacles administratifs. L'intervention de l'autorité administrative dans tous les actes de cette nature sera entièrement gratuite. Ma Sublime Porte prendra des mesures énergiques pour assurer à chaque culte, quel que soit le nombre de ses adhérents, la pleine liberté de son exercice.

Toute distinction ou appellation tendant à rendre une classe quelconque des sujets de mon Empire inférieure à une autre classe, à raison du culte, de la langue ou de la race, sera à jamais effacée du Protocole Administratif. Les lois sévirent contre l'usage, entre particuliers ou de la part des autorités, de toute qualification injurieuse ou blessante.

Vu que tous les cultes sont et seront librement pratiqués dans mes Etats, aucun sujet de mon Empire ne sera gêné dans l'exercice de la religion qu'il professe et ne sera d'aucune manière inquiété à cet égard. Personne ne pourra être contraint à changer de religion.

La nomination et le choix de tous les fonctionnaires et autres employés de mon Empire étant entièrement dépendants de ma volonté souveraine, tous les sujets de mon Empire, sans distinction de nationalité, seront admissibles aux emplois publics et aptes à les occuper, selon leurs capacités et leurs mérites, et conformément à des règles d'une application générale.

Tous les sujets de mon Empire seront indistinctement reçus dans les Ecoles Civiles et Militaires du Gouvernement, s'ils remplissent d'ailleurs les conditions d'âge et d'examen spécifiées dans les Réglements Organiques des dites écoles. De plus, chaque communauté est autorisée à établir des Ecoles Publiques de Sciences, d'Arts et d'Industrie. Seulement le mode d'enseignement et le choix des professeurs dans les écoles de cette catégorie, seront sous le contrôle d'un Conseil Mixte d'Instruction Publique, dont les membres seront nommés par un ordre souverain de ma part.

Toutes les affaires commerciales, correctionnelles et criminelles entre des Musulmans et des sujets Chrétiens ou autres non-Musulmans, ou bien des Chrétiens ou autres de rites différentes non-Musulmans, seront déférées à des Tribunaux Mixtes.

L'audience de ces tribunaux sera publique; les parties seront mises en présence et produiront leurs témoins, dont les dépositions seront reçues indistinctement, sous un serment prêté selon la loi religieuse de chaque culte.

Les procès ayant trait aux affaires civiles continueront d'être publiquement jugés, d'après les lois et les réglements, par devant les Conseils Mixtes des Provinces en présence du Gouverneur et du Juge du lieu. Les procès civils spéciaux, comme ceux de succession ou autres de ce genre, entre les sujets d'un même rite Chrétien ou autre non-Musulman, pourront, à leur demande, être envoyés par devant les Conseils des Patriarches ou des communautés.

Les lois pénales, correctionnelles, commerciales et les règles de procédure à appliquer dans les Tribunaux Mixtes seront complétées le plus tôt possible et codifiées. Il en sera publié des traductions dans toutes les langues en usage dans l'Empire.

Il sera procédé, dans le plus bref délai possible, à la réforme du système pénitentiaire, dans son application aux maisons de détention, de punition ou de correction, et autres établissements de même nature, afin de concilier les droits de l'humanité avec ceux de la justice. Aucune peine corporelle, même dans les prisons, ne pourra être appliquée que conformément à des réglements disciplinaires émanés de ma Sublime Porte, et tout ce qui ressemblerait à la torture sera radicalement aboli.

Les infractions à ce sujet seront sévèrement réprimées, et entraîneront en outre, de plein droit, la punition, en conformité du Code Criminel, des autorités qui les auraient ordonnées et des agents qui les auraient commises.

L'organisation de la police dans la capitale, dans les villes de province et dans les campagnes, sera révisée de façon à donner à tous les sujets paisibles de mon Empire, les garanties les plus fortes de sécurité quant à leurs personnes et à leurs biens.

L'égalité des impôts entraînant l'égalité des charges, comme celle des devoirs entraîne celle des droits, les sujets Chrétiens et des autres rites non-Musulmans devront, ainsi qu'il a été antérieurement résolu, aussi bien que les Musulmans, satisfaire aux obligations de la Loi de Recrutement. Le principe du remplacement ou du rachat sera admis. Il sera publié, dans le plus bref délai possible, une loi complète sur le mode d'admission et de service des sujets Chrétiens et d'autres rites non-Musulmans dans l'armée.

Il sera procédé à une réforme dans la composition des Conseils Provinciaux et Communaux pour garantir la sincérité des choix des délégués des communautés Musulmans, Chrétiennes et autres, et la liberté des votes dans les Conseils. Ma Sublime Porte avisera à l'emploi des moyens les plus efficaces de connaître exactement et de contrôler le résultat des délibérations et des décisions prises.

Comme les lois qui régissent l'achat, la vente et la disposition des propriétés immobilières sont communes à tous les sujets de mon Empire, il pourra être permis aux étrangers de posséder des propriétés foncières dans mes Etats, en se conformant aux lois et aux réglements de police, en acquittant les mêmes charges

que les indigènes, et après que des arrangements auront eu lieu avec les Puissances étrangéres.

Les impôts sont exigibles au même titre de tous les sujets de mon Empire, sans distinction de classe ni de culte. On avisera aux moyens les plus prompts et les plus énergiques de corriger les abus dans la perception des impôts et notamment des dîmes. Le système de la perception directe sera, successivement et aussitôt que faire se pourra, substitué au régime des fermes dans toutes les branches des revenus de l'Etat. Tant que ce système demeurera en vigueur, il sera interdit, sous les peines les plus sévères, à tous les agents de l'autorité et à tous les membres des Medjlis de se rendre adjudicataires des fermes qui seront annoncées avec publicité et concurrence, ou d'avoir une part quelconque d'intérêt dans leur exploitation. Les impositions locales seront, autant que possible, calculées de façon à ne pas affecter les sources de la production, ni à entraver le mouvement du commerce intérieur.

Les travaux d'utilité publique recevront une dotation convenable, à laquelle concourront les impositions particulières et spéciales des Provinces appelées à jouir de l'établissement des voies de communication par terre et par mer.

Une loi spéciale ayant déjà été rendue, qui ordonne que le budget des recettes et des dépenses de l'Etat sera fixé et communiqué chaque année, cette loi sera observée de la manière la plus scrupuleuse. On procédera à la révision des traitements affectés à chaque emploi.

Les chefs et un délégué de chaque communauté, désigné par ma Sublime Porte, seront appelés à prendre part aux délibérations du Conseil Suprême de Justice dans toutes les circonstances qui intéresseraient la généralité des sujets de mon Empire. Ils seront spécialement convoqués à cet effet par mon Grand Vizir. Le mandat des délégués sera annuel; ils prêteront serment en entrant en charge. Tous les membres du Conseil, dans les réunions ordinaires et extraordinaires, émettront librement leurs avis et leurs votes sans qu'on puisse jamais les inquiéter à ce sujet.

Les lois contre la corruption, la concussion ou la malversation seront appliquées, d'après les formes légales, à tous les sujets de mon Empire, quelle que soit leur classe et la nature de leurs fonctions.

On s'occupera de la création de banques et d'autres institutions semblables pour arriver à la réforme du système monétaire et financier, ainsi que de la création de fonds destinés à augmenter les sources de la richesse matérielle de mon Empire.

On s'occupera également de la création de routes et de canaux qui rendront les communications plus faciles et augmenteront les sources de la richesse du pays. On abolira tout ce que peut entraver le commerce et l'agriculture. Pour arriver à ces buts, on recherchera les moyens de mettre à profit les sciences, les arts et les capitaux de l'Europe et de les mettre ainsi successivement en exécution.

Tels étant mes volontés et mes ordres, vous qui êtes mon Grand Vizir, vous ferez, suivant l'usage, publier, soit dans ma capitale, soit dans toutes les parties de mon Empire, ce firman Impérial, et vous veillerez avec attention et prendrez toutes les mesures nécessaires afin que tous les ordres qu'il contient soient dorénavant exécutés avec la plus rigoureuse ponctualité.

Inclosure 2 in No. 181.

Lord Stratford de Redcliffe to Mr. Pisani.

Sir, *Pera, February* 19, 1856.

I AM glad to learn from you that you remarked to Fuad Pasha, after the solemnity of yesterday, the defective character of the Sultan's hatti-sherif, notwithstanding my previous exhortations and his assurances. I have glad also to learn that you lost no time in reminding him of several pending questions, which had been reserved till after the promulgation of the firman. I have now to instruct you on both subjects. You will inform the Secretary of State that I was much disappointed by the ordinary character of the hatt, which, as I understood from him, was to be more comprehensive, and calculated to show a deeper interest than usual in the enforcement of the firman. I have no pretension to prescribe the forms of what is an internal act of the Government, but I regret,

on so an important and vital an occasion, that anything capable of giving full weight and effect to the Sultan's most gracious intentions should have been omitted or abridged; the more so as I had reason to believe that his Excellency entered into my sentiments, and felt the importance of investing the Sultan's charter with all that might impress respect upon the people and confidence on foreign nations. What is done, is done. I now look to the execution of the measures proclaimed, and to the fulfilment of all the reforms and improvements so solemnly promised. It would be a great satisfaction to know in what manner it is proposed to carry out the firman, and for that purpose what regulations are to be framed, and what auxiliary steps to be taken.

With respect to the pending questions alluded to above, I earnestly solicit attention to the representations which you addressed to Fuad Pasha yesterday with much propriety. There is the Greek Convention on brigandage; the transfer of the Tidjaret; the improvement of the custom-house; the settlement of the harbour dues; the recruitment of the Contingent. There may be others, which do not occur to me at this moment, of less importance indeed, but calling, nevertheless, for early attention.

I have to desire that you will talk these several matters over with the Pasha, so as to ascertain his present state of mind respecting them, and to enable me to put them more completely in train.

I wish also that you would sound him as to the expediency of establishing a Crédit-Mobilier Bank. In the opinion of mercantile people, there are sufficient elements for the creation and progress of such an institution, and I am myself acquainted with a respectable and intelligent individual having command of or access to the necessary amount of capital who might be induced to embark in the enterprise and even to conduct it.

Nothing further remains to be suggested at this moment.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

P.S.—I wish you to read this instruction to Mehemed Pasha as well as to Fuad.

Inclosure 3 in No. 181.

Mr. Pisani to Lord Stratford de Redcliffe.

My Lord, *Pera, February* 20, 1855.

HAVING read and explained to Fuad Pasha and Mehemed Pasha your Excellency's instruction to me of yesterday's date, respecting the firman containing the Articles of the fourth point, the Convention about brigandage, the transfer of the Tidjaret, and the improvement of the custom-house, &c., I have now the honour to report that both his Excellency and his Highness told me, that you may rest assured that the Sultan's charter, containing the points agreed upon in the Conferences, bears the most authentic and solemn character, invested as it is with His Imperial Majesty's hatti-sherif. It is true, added Fuad Pasha, that he said to your Excellency that the hatt was to be more comprehensive; but when he said so, there was no question of a preamble which subsequently was thought indispensable to give the firman more weight, and calculated to show a deeper interest than usual. He repeated again that he perfectly enters into your sentiments, and because he and his colleagues felt all the importance of investing the Sultan's charter with all that might impress respect upon the people and confidence on foreign nations as to the sincerity of the Porte's Ministers, they gave such publicity and solemnity to its promulgation.

With reference to the execution of the measures proclaimed, both the Kaimakam Pasha and Fuad Pasha requested me to tell your Excellency that all the measures which can be carried into effect at once will suffer no delay. There are others which require time; for instance, the formation of tribunals of commerce, police, &c. The new Penal Code has already been translated and will soon be printed; that of commerce is before a Mixed Commission, as your Excellency is aware, and immediately the report of that Commission is presented to the Porte, the necessary measures will be adopted.

As regards the pending questions alluded to above, his Excellency said that the Greek Convention on Brigandage will be communicated to his colleagues in the first meeting of the Ministerial Council, most likely on Saturday, or at the latest on Sunday. He gave orders, in my presence, to the Amedgi Effendi to collect all the papers connected with that matter and have them ready for perusal, in the Council, by Saturday. For the transfer of the Tidjaret he is in communication, since yesterday, with the Minister of Commerce. As to the improvement of the custom-house, he spoke already to the Minister of Finance, under whose control that establishment is placed, and expects his answer.

I have sounded his Excellency as to the expedience of establishing a Crédit-Mobilier Bank. I found him very well disposed, and requests your Excellency to tell the person whom you recommend to present his plan in writing to the Porte; and should what he proposes be acceptable to them, they will talk over the matter with him in order to come to an understanding.

I have, &c.
(Signed) ET. PISANI.

No. 182.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received March 4.)

(No. 224.)
My Lord, *Constantinople, February 25, 1856.*

AGREEABLY to your Lordship's instructions. I have written to Her Majesty's Acting Consul at Aleppo for further and more precise information respecting the religious execution which took place there in 1852. A copy of my despatch to Mr. Barker is inclosed herewith. Your Lordship will probably be of opinion that the settlement of the question of punishments on the score of religion, which has occurred since I heard from Mr. Barker, reduces the present inquiry to little more than a matter of curiosity.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 182.

Lord Stratford de Redcliffe to Acting-Consul Barker.

Sir, *Constantinople, February 24, 1856.*

I AM instructed by the Earl of Clarendon to call upon you to furnish me with any information you can obtain upon the following points connected with the religious execution at Aleppo in 1852, of which an account is given in your despatch of the 7th ultimo.

1. What the exact nature of the offence alleged against Abdul Latif was?
2. Why, because he quarrelled with his neighbours, he blasphemed Mahomet?
3 In what terms he blasphemed? And
4. Why, having been decapitated and buried as a Moslem, a tombstone recording that he was a martyr was allowed by the Turkish authorities?

I wish, moreover, to know by whom the translation was placed over his grave.

I have to request that you will send me answers to these queries with the least practicable delay.

I am, &c.
(Signed) STRATFORD DE REDCLIFFE.

No. 183

The Earl of Clarendon to Lord Stratford de Redcliffe.

(Telegraphic.) *Paris, March 7, 1856.*

I HAVE told Aali Pasha that allusion must be made to the hatti-sheriff in the Treaty, and I have expressed my surprise at the Porte wishing to evade one of the conditions which were agreed to by the allies and accepted by Russia.

I have observed to him that if the Treaty contains a declaration that the hatti-sheriff confers no right of interference in the internal affairs of Turkey, the Porte will obtain an additional guarantee against any misuse being made of the official communication of the hatti-sheriff to foreign Powers.

Inform the Porte.

No. 184.

The Earl of Clarendon to Lord Stratford de Redcliffe.

(Telegraphic.) *Paris, March 8, 1856.*

WE think it very desirable that the union of the two Principalities should be discussed, as opinion is in favour of that arrangement; but Aali Pasha has no instructions to consent to its being considered. He writes to have that permission. Ask the Porte to give him full power on the matter.

No. 185.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received .)

(Telegraphic.) *Constantinople, February 28, 1856.*

THE new Imperial firman, great as are the prospects which it opens, will require much steady attention and vigilant energy to carry it into effect and ensure its full results. Its enforcements, though indispensable for the regeneration of this Empire cannot be left with any degree of confidence to the Turkish Government. Responsibility towards Europe must stimulate their sense of duty in that respect. The fourth point cannot therefore with safety or prudence be omitted from the Treaty. The right of superintendence, which was refused to Russia, may be given without inconsistency to Europe, if care be taken that no single Power acquire a pretension to interfere alone, or on light grounds. The fear of a joint interference from all can hardly fail to give weight to the counsels of those who have fought for the Turkish Empire, and conquered its best securities.

No. 186.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received March 16.)

(No. 267.)
My Lord, *Constantinople, March 6, 1856.*

HAVING been told that some doubts were entertained as to the exactness of the Sultan's recent hatti-sherif with respect to the articles in French, originally agreed upon in conference, and that the printed translations in Greek and French were also thought to be imperfectly executed, I requested Mr. Smythe, in concert with Mr. Frederick Pisani, to look the whole over again with minute attention, and to make known to me officially the real state of the case.

I have now the honour to inclose Mr. Smythe's report, and I think your Lordship will find reason to be satisfied with the correctness in all important respects of the Imperial hatti-sherif.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 186.

Mr. P. Smythe to Lord Stratford de Redcliffe.

My Lord, *Pera, March* 1, 1856.

I HAVE to report, for your Excellency's information, that I have carefully compared the Turkish text of the new firman of rights and privileges with the original French memorandum drawn up by the three Representatives, and embodied in that firman, as well by myself as with the concert of Messrs. Frederick and Etienne Pisani. I have the satisfaction to announce to your Excellency that we have been unable to detect any difference amounting to discrepancy or material variation between these documents. Such differences as exist are few in number and almost entirely verbal in their character, arising out of the respective peculiarities of the Turkish and French idioms, and not in any way mainly affecting the sense. Difference in form has been to a certain extent unavoidable with these documents, in consequence of their not being precisely identical in nature. The one is a project, the other a decree, and the measures and resolutions which appear as simple statements in the former are enforced with authority in the latter, by the Sultan taking occasion to speak in the first person.

I have, &c.
(Signed) PERCY SMYTHE.

No. 187.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(Received March 16.)

(No. 271.)

My Lord, *Constantinople, March* 6, 1856.

A DEPUTATION, composed of Church of England clergymen and American missionaries, waited upon me yesterday with an address, which I forward to your Lordship herewith.

It is a just tribute to the policy of Her Majesty's Government and the benevolence of the reigning Sultan in harmony with the views of the alliance.

The personal reference is so far gratifying to me as it recognises the results of a far more powerful agency than any of which I have been the instrument in the performance of my official duties.

I have, &c.
(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 187.

Address.

To the Right Hon. Viscount Stratford de Redcliffe, Peer of England, Envoy Extraordinary and Minister Plenipotentiary of Her Britannic Majesty at the Sublime Porte, &c.

My Lord,

THE Undersigned, Protestant missionaries belonging to various Christian Churches and Societies of England and America, consider it their duty at the present important and auspicious period of this Empire, signalized by the publication of the Imperial hatti-sheriff of the reigning Sultan, to give utterance to their feelings of gratitude to God, the Supreme Gver of every good gift, to express to your Lordship their entire satisfaction with the extent and the spirit of that document, relative to religious freedom and the rights of conscience; and to congratulate you on the honour providentially and deservedly conferred upon your Lordship, of having become instrumental in accomplishing so great and so good a work for the millions of Turkey. While we would gratefully recognize

the valuable services rendered by the Representatives of several other countries, to forward this praiseworthy end, we cannot but realize that the accomplishment of this work is pre-eminently due, under God, to the influence of the Representative of Great Britain.

From the beginning of the disastrous war still pending between the great Western Powers and Turkey on one side, and Russia on the other, we have looked upon each passing event with painful and prayerful interest. We have prayed for the maintenance and the triumph of right, and for the speedy return of peace;—a peace reestablishing justice among neighbouring nations, and promoting truth and righteousness, and the temporal and spiritual prosperity of the various classes of society and the different nationalities resident in the Turkish Empire. We have always believed that such would be the result, and this has been our comfort amid the scenes of horror which surrounded us.

Nor has our hope been disappointed. The Imperial hatti-sheriff lately published, has convinced us that our fond expectations are likely to be realized. Turkey, snatched from the border of imminent destruction, will see a better day. The light will shine upon those who have long sat in darkness; and blest by social prosperity and religious freedom, the millions of Turkey will, we trust, be seen ere long sitting peacefully under their own vine and fig-tree. Your Lordship will allow us to say that we consider the hatti-sherif entirely satisfactory, not only in its social enactments, but also relative to freedom of conscience. To give that bolder utterance to this great principle which some seem to have expected, would, in our opinion, have been imprudent, and would have retarded the cause of truth instead of advancing it. It would have imperilled the reorganisation and reformation of Turkey. As it is, the prospects of this country appear to us bright. The Imperial document will only need a consistent and discreet application when called for, and the world will soon perceive the importance of the Imperial act. We would gratefully acknowledge the kindness of the Sovereign of this country, and the wise and liberal moderation of his Government. We see no reason to entertain any doubt of their sincerity and loyalty in the promulgation of the Imperial edict, or of their intention to give it effect throughout the land. But we cannot help doing justice to the friendly agencies from more enlightened countries, which have led them to take so elevated and enlightened a stand in the future government of this country; and among these agencies your Lordship will permit us to consider you foremost, as the Representative of the most liberal Protestant country of Europe. It is highly gratifying to us to give utterance to this just sentiment.

We cannot, however, close this inadequate expression of our views and feelings on the subject, without alluding to the necessity of the continued experienced counsel, and the friendly encouragement and assistance too, which the enlightened Western Powers, and especially England, will have to afford to the Government of Turkey in introducing and supporting these principles, which are so far beyond the conceptions of an ignorant and fanatical population. The temptation of yielding to circumstances, and of sacrificing the principles of justice and truth to popular prejudice, will be great and constant. The very novelty of the moral principles now to be introduced into the administration of the spiritual interests of society, as well as the depth and extent of their bearings, will, for some time to come, render experienced counsel and cooperation from abroad a welcome service, even to the most vigorous Government, in carrying out the intentions of the benevolent Sovereign, and in meting out equal justice to the various religious denominations and to individuals, without respect of persons or of traditionary fanaticism.

But though we consider the problem which is now to be solved a very delicate one, we would look with cheerfulness to the future, trusting in God, who has done already so much for Turkey, and who will doubtless carry forward to completeness the great work of His regeneration.

Our devout wish and prayer in closing is, that it may please God to spare your Lordship yet for many years to come to this country, whose wisest measures have been matured for thirty years past under your personal influence

and advice. And may the God of all grace accept and bless the labour of your hands, and prepare you for rest in a better world when the contest and the trials of this present life shall be over.

We have, &c.

(Signed) W. G. SCHAUFFLER, D.D.
W. GODELL, D.D.
H. G. O. DWIGHT, D.D.
JAMES STEVENSON BLACKWOOD, LL.D.
ELIAS RIGGS, D.D.
HORACE M. BLAKISTON.
R. KOENIG.
C. HAMLIN, D.D.
DUNCAN TURNER.
HENRY A. STERN.
JOHN BOWEN.
J. FAYETTE PETTIBONE.
EDWIN E. BLISS.
GEORGE A. POLLARD.
FILLMAN C. TROWBRIDGE.
JOEL S. EVERETT.
ORSON P. ALLEN.

Pera, Constantinople, March 4, 1856.

No. 188.

Lord Stratford de Redcliffe to the Earl of Clarendon.—(*Received March* 18.)

(No. 265.).

Constantinople, March 6, 1856.

My Lord,

HAVING communicated, as it was clearly incumbent on me to communicate, your Lordship's instruction No. 190 to General Mansfield, that officer has written to me in explanation of the opinions from which your Lordship expressed therein a decided dissent.

A copy of General Mansfield's letter is inclosed herewith, and in forwarding it to your Lordship I think it my duty to state that the objections to mixing up Turks and Christians in the same companies appear in my judgment to be well founded, partly for the reasons stated by your Lordship, and partly in virtue of moral considerations. The time, I conceive, will come when these objections may be expected to give way; but for the present I hold them to be conclusive. The military view of the question is beyond my sphere, and I can only state that more than one officer with whom I have conversed on the subject has expressed himself as seeing no objection to putting the Christians into separate companies, though in the same regiment or battalion with the Ottoman soldiers.

I have, &c.

(Signed) STRATFORD DE REDCLIFFE.

Inclosure in No. 188.

Brigadier-General Mansfield to Lord Stratford de Redcliffe.

Pera, March 2, 1856.

My Lord,

IN Lord Clarendon's despatch No. 194 of the 18th ultimo, his Lordship is pleased to express his opinion that the views entertained by me regarding the mode of forming the Christian recruits in the Turkish army are unsound. Perhaps it may not appear irrelevant to your Excellency that I should state more fully than I have as yet had an opportunity of doing the grounds of my ideas on this subject, and how they may be worked out.

I venture to submit to your Excellency the following remarks. Her Majesty's Government are of opinion that the Christian recruits should be formed in separate regiments. Your Excellency would prefer, I believe, that

they should constitute distinct companies in otherwise Mussulman regiments, and I, in the third place, would rather advocate a thorough fusion of the various religious sects, both in companies and battalions.

The present object of legislation in Turkey, and of the counsel of the allied Powers, is to produce an absolute fusion of the various religious sects and races composing the population of this Empire. We shall doubtless soon see Stamboul colonized with Christians, and in all parts of the country the action of commerce and the new laws for the tenure of land will bring the rivals into close contact.

In time, the prejudices and differences which have hitherto been at the bottom of the hostility between them will be removed, according to all human probability. This change is already largely in course in places where there is much development of commerce, and if we carefully consider the social results of the numerous projects, commercial and agricultural, which await but the termination of the war to be carried into execution, we cannot but expect to see the same change in the remotest districts.

Turkish Ministers with whom I have come into contact dwell complacently on the evidence given of this change in the places which have been more particularly affected by the presence of the European armies. Such I take to be the aim of your Excellency's policy, which has been so steadily pursued during a long career, and has been, as far as legislation can ensure it, finally crowned with success in the late sweeping hatti-sherif.

I would submit with the greatest respect that if the new formation of the army is to be based on a system embodying separate regiments of the different sects, we shall be liable to the charge of proceeding on a different principle in that quarter from the one to which we are endeavouring to give form and vitality among the population at large.

My experience of Turkey is but short, but I think that I know enough of it to say that in no country in the world is the science and practice of intrigue carried further. I am therefore led to the irresistible conclusion that the head-quarters of every Christian regiment would be the centre of a Russo-Greek conspiracy against the authority of the Sultan; a conspiracy not to bear immediate fruit, but one which, in the course of a quarter of a century, will probably undo what has been effected by the present war, or, at all events, infallibly produce the most extraordinary and dangerous convulsions. The powerful lever of "esprit de corps" will operate, in common with spiritual conviction, with the memories of former oppression, and with Russian diplomacy, to build up an "imperium in imperio" more fatal than that of the Janissaries, because the latter, though tyrannical as the Prætorian Guard, were at all events stedfast in hatred to an enemy beyond the frontier.

At the present moment it may appear difficult to call a Christian army into life; but we must carefully guard against what the creature may do hereafter, when it shall have become adult and as strong or stronger than its parent. Your Excellency's idea that the religious sects should exist in the same battalion, but in separate companies, would appear to be founded on the same grounds as those which have occurred to me; your Excellency being averse to a more complete fusion on moral considerations.

On that point I do not presume to give an opinion, my knowledge of the people being so limited and superficial. But I will venture to state the military objection to the idea, although I admit it to be by no means insuperable.

All regimental Commanders are aware that, independent of the feeling called "esprit de corps," which animates a whole regiment, there is another, which may be called "esprit de compagnie," which is almost as strong as the former. In battalions of men owning a like creed, and sprung from the same race, a judicious Commander makes great use of the "esprit de compagnie," by causing a wholesome emulation between the various companies to operate favourably towards the good conduct of the whole battalion.

But no British Commander would dare to have in the same regiment Roman Catholic companies, Protestant companies, Scotch companies, Irish companies, English companies. To preserve the peace of the whole, he is compelled to fuse the different elements in each company, in order that the military "esprit de corps" and "de compagnie" may overcome all the prejudices and affections in the soldier which exist in the recruit.

I would ask if what is necessary in one our regiments would not be equally so in one composed of Turks, Greeks, Armenians, Bosnians, and Albanians. The

point taken by Her Majesty's Government against the absolute fusion in one battalion is, that great oppression would be practised towards the Christian soldiery; that there is no analogy between the Turkish service here and our Indian services, as no Turkish Commander could be brought to moderate justly between Turks on the one hand and Christians on the other.

In answer to this, I would submit that these are the difficulties of organisation which may be overcome by careful system, and strict attention to, and supervision of, the working of individuals under it; that if the system succeed, the Government will contribute in no inconsiderable manner to that gradual reciprocal education of the rival races which is being initiated by commerce, and that whatever difficulty there may be will occur at the outset of the experiment while men are excited by the prospect of change; whereas in the other case, the danger and consequent difficulties may be trifling at first, but with every succeeding year will become larger and larger.

I cannot but think that what has been done in the matter of army organisation in this country since the commencement of the reforms of the late Sultan, is sufficient earnest that in this respect we have nothing to fear eventually.

It is a fact that until the establishment fainted, owing to the inanition of the Treasury, there was no army in Europe better cared for in all essential matters than the Turkish army. Let us bear in mind how short a time was necessary, not only to put the system in train, but to produce such results as those we have seen exhibited in the most trying circumstances during the last three years. Let us then consider the consequence with which the Christian races now demand and enforce justice to themselves, how their rights will be more zealously guarded than ever by the other Powers. Let us reflect on the circumstances of the half of one thousand armed soldiers being Christians, and we shall hardly conceive that these latter will submit to unfair treatment, or that a Turk in command will dare to inflict it.

But, as said before, careful system and careful supervision of the system will be necessary to curb popular passion and to check the crimes and vices of individuals, whether among the commanders or the commanded. But is not this the task of military discipline?

It appears to me, but I write with real diffidence, that a board of inspection should be formed consisting of a Turkish Mushir and an European officer, whose business should be to inspect together, or to direct the inspection of all mixed regiments. This inspection should include not only the ordinary details of military life, but all the nice matters which would arise under the new formation. After a time, a Christian officer, who had risen in the force to the rank of General would naturally be associated with the Turk, but until that could happen, no better plan could be followed than to invest some British officer with the necessary Turkish rank, and place him in the position indicated. This would, perhaps, when it came to be known, have a better effect in producing confidence than any other which could be devised; while it would not be inconducive to British influence for the general benefit of Turkey. I believe from the information I have been able to gather, which is naturally most imperfect, that the idea of military service is by no means welcome to the majority of the Christian population; and that the latter would almost be content rather to submit to the payment of the haratch than to undergo military duty.

Perhaps it might appear advisable to your Excellency to consider the French plan, by which the payment by the conscript of a certain sum to Government is allowed to stand in lieu of personal service.

The adoption of such a plan would, doubtless, be very agreeable to the population of the towns, and more particularly to the Greeks, while the real conscription, for military purposes, would still fall, as it now does, on the rural districts.

The additional item of revenue would, in such case, not be contemptible.

I must apologize for having troubled your Excellency at such length, but as Lord Clarendon did me the honour to notice what was advanced in my reports to you, I have thought it my duty to lay before your Excellency what has been the result of much consideration on these matters.

I have, &c.

(Signed) W. R. MANSFIELD.